

REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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LATE one day after busy hours of teaching, healing, and comforting the many who thronged Him, Jesus chose Peter and James and John to go with Him to a place of prayer. To the three, who were weary, it seemed an unnecessary trip, toiling up that mountainside in the dark. Instead of praying long with Him, the record says, "Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said" (Luke 9:32, 33).

Those last five words reveal how much the three had missed—so much that would have meant a happier relationship with Jesus and the other disciples, so much that would have kept them through those rending hours in the Garden, so much that would have sustained them in the bleakness of the Master's trial and crucifixion.

Do we, like those three disciples, sleep on our mountain with Him? Do we fail to receive the promised blessing and power because we are too

understand what He

# Asleep?

By INEZ BRASIER

should be spiritually awake to talk with Him, to receive His directives for each day. It is no wonder we often reach wrong conclusions as to His will for us. And we lose so many blessings when we do not watch in prayer with Him. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

reached that perfection that resulted in a soon resurrection from his grave on Mount Nebo. Then, centuries later, he was chosen to talk with Jesus, to bring heaven's message of the Father's love for Jesus to take with Him into His hours of mortal agony. It is our privilege to know greater depths of God. May David's prayer be ours: "Open thou mine eyes, that I

**W**HETHER demanding more freedom on university campuses, taking a trip with LSD in some hippie pad, or campus meditating under the tutelage of some imported guru, youth are much in the news nowadays. They are growing up in a society in which time-honored codes and standards are disintegrating under the pressures of unusually complex conditions.

Today's young people may be reaping the whirlwind resulting from their elders' sowing of the wind in the sins, indiscretions, and misjudgments of the past. In a protest-prone culture, many youth find their way into the public awareness by protests of the most bizarre kind. Beatniks of a barely departed yesterday have become the hippies of today.

First, this segment of the young society stages protests against a generation that, they say, has gotten the world into a sordid mess. Then, by engaging in the most extravagant forms of escapism, they tacitly admit they haven't anything better to offer. Many see in these manifestations one of the most distressing signs of the general deterioration of the fabric of human society. On the other hand, there are some who propose to believe that hippies do the world good by making everyone sit up and take notice of what is wrong with the human race.

Be that as it may, perhaps we can learn something from a thoughtful analysis of the hippies and their unique form of cultural anarchy. In an issue of *U.S. News & World Report* a prominent psychiatrist is reported as saying: "Teen-agers really seek guidance and leadership. This era of permissiveness and *laissez faire* was a misunderstanding of old-fashioned psychoanalytic notions that 'frustrating' the young causes neuroses. When we are in a strange country exploring new horizons, we want someone to show us what's what, where to go, and what to avoid. It's the same with our youngsters. They look for such guidance, and we don't give it to them. . . . They want someone to set limits and point out on which side lasting satisfactions will ultimately lie. We keep babies away from fires, and don't let them fall out of their cribs. We should make restrictions to keep our teen-aged youngsters out of trouble and show them well-proved ways to success and happiness."—July 17, 1967, p. 61.

#### Lessons From the Past

This seems to be a strong plea for the same thing the church has had to offer all along. Through true Christian disciplines the church has offered security and happiness. Seeing it has these to offer, it must not fail its juniors, earliteens, and youth in the church nor those in the church community. They suffer from the tensions and frustrations of our complicated world.

In meeting the problems of the present and the challenge of the future, we do well to turn to the lesson book of the past. Speaking of the ancient Israelites, Paul said, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). Surely, this inspired observation was never more appropriate and applicable than at this present moment.

For sheer drama, action, and suspense, scarcely any story can surpass that of the Exodus. The hero, the villain, the plot and counterplot, the human interest, the mystery, magic, and intrigue—all the elements of a dramatic story are present. But it is much more than a story; it is an object lesson, significant for the people of God who live today.

The whole world of the present is like the ancient land of bondage, with its gods, its materialistic culture,

# We Will Go With Our Young

By R. CURTIS BARGER



SCHROCK PHOTOS

and its enslaving propensities. In all the world God has a people. They have been held as slaves to sin, worldliness, carnality; but God has set His hand to deliver them. As Moses and Aaron were chosen and consecrated to the responsibility of leadership, so God has called men and women to positions of leadership in our day, entrusting to them the message of final deliverance. God thus places before the world the prospect of an eternal and supernal Promised Land, and through His chosen people is saying, "Let my people go." In this greater drama of bondage and deliverance, Pharaoh's role is played by Satan, the archvillain. Stubbornly, jealously, he seeks to retain his hold on earth's people, seeming to relax his grasp only to achieve a firmer grip.

When the king inquired, "But who are they that shall go?" Moses, an inspiring example to those who are in positions of leadership among God's people today, re-

sponded courageously, "We will go with our young and with our old, with our sons and with our daughters" (Ex. 10:9). That resolute declaration certainly revealed the will of God for His people in the time of the Exodus; it is no less His purpose for those who now seek deliverance from bondage in the greater Egypt of the sinful world.

Pharaoh revealed his sinister design when almost immediately he said, "Not so: go now ye that are men, and serve the Lord" (verse 11). Satan, the antitypical villain, pursues a similar course as he endeavors in every conceivable way to fasten children and youth in habits of disobedience. Sister White states that "the longer the youth remain in impenitence, the more confirmed they become in their resistance of the Spirit of God. With increase of years it is probable that there will be a decrease of sensibility to divine things, a diminished susceptibility to the influences of religion. Every day Satan works to fasten them in their habits of disobedience, their spirit of impenitence, and there is less probability that they will become Christians."—*Counsels on Sabbath School Work*, p. 80. "They forgot God their saviour, which had done great things in Egypt." "But were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan" (Ps. 106:21, 35-38).

Through forgetfulness and negligence the chosen of God soon drifted into a slavery far worse than physical bondage and servitude. Incredibly, their retrogression led to the sacrifice of their most precious heritage, the sons and daughters whom God had specifically directed should be emancipated from slavery, and had explicitly commanded should be taught His will and way through precept and example.

### Staggering Losses

Although it hardly seems possible that ancient Israel, with their experiential knowledge of God's love and providential care, should have become overwhelmed by such gross apostasy, we who claim to constitute spiritual Israel today must beware of a similar fateful course. We, too, find it easy to become preoccupied with materialism; we too suffer from the encroachment of subtle forms of modern idolatry that are a snare to us; we too are tempted to mingle among the heathen and to learn their works. And our greatest loss may be the same as that of ancient Israel—our sons and our daughters, for they are the special target of Satan. Like God's people of old, if the church does not remain alert and responsive to the direct and providential leading of God's Spirit, its children and youth may as truly be sacrificed to modern devils.

The consideration that such a sobering possibility exists

H. A. ROBERTS



H. A. ROBERTS



ALAN CLIBURN



J. BYRON LOGAN



EASTERN PHOTOS

MAX THARPE



DON KNIGHT



EWING GALLOWAY



A. DEVANEY

hardly requires elaboration. Most of us who work in and for the church are at least dimly aware of the sinister leaven of worldliness. Our situation calls for much sober reflection, much prayer for divine direction and intervention and much earnest and dedicated labor. Unofficial, but significant, surveys in our denomination indicate that of the thousands who reach baptismal age each year in Seventh-day Adventist families, only about 50 per cent are baptized into the church. The tragedy of this is further augmented by other statistics that seem to indicate that within five years one fourth of those of our youth who are baptized drift away and are lost to the church.

"In our efforts to help the youth," Sister White wrote many years ago, "we are woefully behind our duty."—*Ibid.*, p. 62. The passage of time has not changed the picture materially. God's servant appeals to the church "Very much has been lost to the cause of truth by a lack of attention to the spiritual needs of the young. . . . Why should not labor for the youth in our borders be regarded as missionary work of the highest kind? It requires the most delicate tact, the most watchful consideration, the most earnest prayer for heavenly wisdom. The youth are the objects of Satan's special attacks; but kindness, courtesy, and the sympathy which flows from a heart filled with a love to Jesus, will gain their confidence, and save them from many a snare of the enemy."—*Gospel Workers*, p. 207.

Where and how have we failed the church's children and youth? Fortunately, the Spirit of Prophecy gives us the secret of success in leading youth to Christ. First, there must be a genuine concern. "Why should not labor for the youth . . . be regarded as missionary work of the highest kind?" Then, when there is an awareness of the importance of this work, there is need for "delicate tact." In fact, Sister White says it requires "the most delicate tact." Oh, how much this grace is needed in our work for the juniors, earliteens, and youth in the Sabbath school!

Next, Sister White mentions the need for "the most watchful consideration." Those who labor for young people should try always to keep eyes, ears, minds, and hearts open, so that they are alert, observant, ever learning. This watchful consideration certainly includes a careful study of growing individuals as a group, learning how and why they act and react at the various stages of their growth. It must also include careful observation so as to learn, through personal contacts in the home and elsewhere, what the interests and needs of young persons may be. Adults must know and understand boys and girls before they can help them.

### Importance of Prayer

Inspired counsel then indicates that all efforts and attitudes on the part of workers for youth must be undergirded by "the most earnest prayer for heavenly wisdom." "Prayer changes things" is more than a motto to hang on a wall; it is an axiom to live and labor by. Prayer first of all changes the prayerer. This is where success must start. Heavenly wisdom to teach and lead youth is not worked up, or thought out; it is prayed down. For many of us, basic attitudes toward children and youth need to be changed; often our viewpoint must be changed. We adults look at life from the vantage point of relatively superior learning, training, and experience. Earnest prayer and study will help us to gain heavenly wisdom to look at things with spiritual maturity.

Sister White mentions the ingre-

dients of heavenly wisdom by which the worker for young people will be enabled to "gain their confidence." These are kindness, courtesy, and sympathy flowing from a heart filled with love to Jesus. These three graces, emanating from such a love-saturated source, are a kind of universal solvent that will soften hearts hardened by insecurity, doubt, fear, or prejudice. Neither coddling nor regimentation, neither bribery nor threatening, neither sweetness and light nor thunder and lightning, will serve to open up the hearts of boys and girls to the sweet influences of the gospel. But kindness, courtesy, and sympathy, based on Christ-centered love, make an unfailing formula for gaining the confidence of youth and saving them from the snares of the enemy.

It is not enough to go about wringing our hands and lamenting the bad behavior, the lowered moral standards, the lack of respect for property and for authority, and the low interest in participating in the life of the church, all of which are manifestations we sometimes see in our young people. We must labor, not so much for good behavior, high standards, and spirited participation, as for *converted* boys and girls and young people. We must seek that heavenly wisdom that will help us to lead the young into the experience of genuine conversion through repentance and faith in the Lord Jesus Christ. Once we have placed ourselves where God can use us to bring about this experience, the outward forms of behavior will right themselves automatically.

It is time for the exodus. God is saying, "Let my people go." Satan, stubborn Pharaoh of this world, may grudgingly yield to allow the older ones to escape his grasp, but he works cunningly and desperately to hold the children and youth. Ours must be the wise and courageous answer of Moses, "We will go with our young and with our old, with our sons and with our daughters." Nothing less than this will do as a response from the parents and leaders of Israel today. ♦♦

### Thoughts

By BILL MORRIS

A solitary figure was I, as one cool spring day  
I sat on a ship by an inlet bay, and pondered  
the faith of the young men who had never  
been to sea.

The smell of salt in an ocean spray, the  
beauty of the ocean waves, the gentle rolling  
of the deck—

And I in all this magnitude was but one  
tiny speck.

In comprehending how this could be, the God  
of love was shown to me.

# Protestants Joining Hands With Spiritualism

By FREDRIK W. EDWARDY

"U.S. Spiritualism on New Course as Appeal Grows" was the electrifying headline of the lead article staring up at me from the front page of the Los Angeles Times, of November 19, 1968.

"Religious mediums are in high spirits these days," the feature article began. "Spiritualists report 'tremendous interest' in psychic phenomena was stimulated by Episcopal Bishop James Pike's news-making 'communication' with his dead son in a Toronto séance."

Sparking the article was a conference in California of the Universal Church of the Master, a spiritualist body. Distinguished guest at the conference was a leading religious medium, 72-year-old Arthur Ford, who had conducted the séance for Bishop Pike and supposedly communicated with the bishop's 20-year-old son who had committed suicide shortly before. Mr. Ford also had speaking engagements in several churches in the southern California area.

"Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism" (*The Great Controversy*, p. 588), declared Ellen G. White. Significant in the light of this prediction are some of the things Mr. Ford told his audiences.

Mr. Ford described how he was wheeled into emergency surgery after a heart attack, with three famous surgeons who attend the astronauts hovering over him. The next moment he

sensed that he was standing outside his body watching the proceedings and listening to the comments of the doctors. He declares he heard them say his heart had stopped beating. Methods of resuscitation were begun immediately. When he came to later in his hospital bed, his physicians were astonished to hear him repeat word for word the conversation they had carried on after he had "died" on the operating table.

Mr. Ford explained his experience as one that can happen to anyone, and one that he predicts will be repeated again and again in the future. "After all," he pointed out, "the Bible is filled with such psychic phenomena, so why should all this evidence of the supernatural be pushed aside? Paul," Ford noted, "had a vision and a voice spoke to him. Forty-two universities and colleges are now teaching courses in parapsychology and have found by laboratory research that Paul's experience was a real experience that can be had by anyone."

"Don't be upset by the word 'Spiritualism,'" he smiled. "If you believe in God you're a Spiritualist. God works through people; and you of your own divinity have what it takes. Bishop Pike isn't the only one interested in psychical research by any means. Even our space cadets are exploring telepathy."

He illustrated his point by relating how he had worked with paratroopers on the way to Vietnam whom he

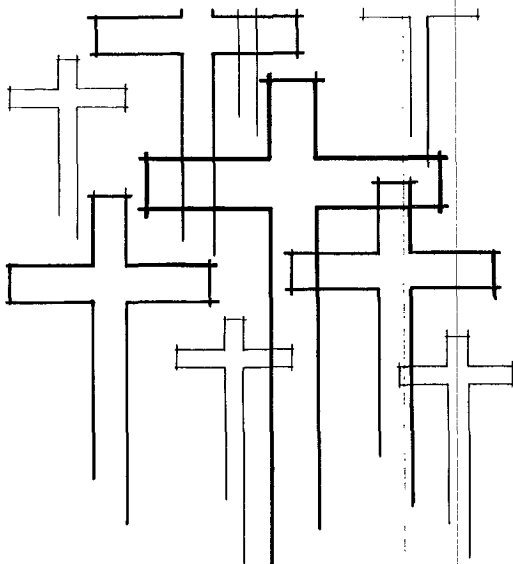
had prepared for death experiences by alerting them to the possibility of communicating with their buddies who would be killed in action.

Mr. Ford is the co-author of two books—*Nothing So Strange* and *Unknown but Known*—which are sold at each of his lectures. In them he relates many of his experiences and generally belittles belief in a personal devil running loose in the world. "Isn't it strange," he says, "that so-called Christians seem to know more about the devil than they know about God? . . . Heaven is a progressive word—a dimension constantly expanding; but hell is an unknown word in the Bible. It simply means a hole in the ground. *There is no place of eternal punishment!*"

In conclusion, he stated that the two biggest prospects before mankind today are developments in outer space and the exploration of the inner man.

"If you think I'm a fanatic," he declared, "you simply haven't had the real experience I have had. I'm a better Christian since I've seen these things come true; and I consider myself a fundamentalist!"

"As spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. . . . Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith."—*Ibid.*, pp. 588, 589. ♦♦



# The Power of Christ's Cross

By R. L. KLINGBEIL

**I**N THE whole realm of truth there is no subject more mysterious or more sacred than that of the sufferings of Jesus on the cross.

In the study of the cross we approach things too high and too profound for any glib or final statement. The longer a Christian lives the more overwhelmed he becomes by the unfathomable depths and infinite majesty of the cross.

In our profane and sensual age, few people are in a state of

mind to accept reverently the eternal realities of redemption. To the majority of mortals, the cross is still foolishness, because it seems unnecessary in our age of progress. But all the rejectors of the cross—and even those who are paralyzed in their devotion—will soon discover that all man's achievements apart from God are leading him to the very edge of the bottomless pit.

Christ's sacrifice is still man's only hope. Not medicine, not psychol-

ogy, not engineering with all its triumphs, not daring and brilliant space flights, not statesmanship, not push-button atomic defense systems, not wars on poverty, nor any project for a great society will create that state of happiness and safety man so earnestly desires. Only the cross of Jesus makes a perfect society possible.

Never, even if man were given a thousand centuries, will science and statesmanship conquer poverty, violence, racial discrimination, disease, aging, and death. Only Christ can do this.

Nineteen hundred years ago, long before the invention of our modern gadgets, Paul wrote, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). Did Paul boast in Jesus' cross because he had no other means of progress at his command? A thousand times No! If the learned and eloquent Paul could have walked the streets of modern cities, sped away in luxury limousines, traveled through the clouds at supersonic speeds to keep appointments in Crete or Macedonia, or experienced modern medical skill to alleviate his thorn in the flesh, he would still have cried out with convincing eloquence, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Why? Because there is no other power given among men whereby we can be saved.

## Computers Cannot Unravel Mysteries of the Cross

If modern man imagines that because he possesses intricate computers he can now unravel the mysteries of the cross of Christ, he is deceived. The most marvelous truth that God so loved our world that He gave His only-begotten Son to die for sinners is still utterly beyond the computer's capacity to analyze. However, the most unlearned can profit from its power.

The mystery and the infinite power

## The art of living

By MIRIAM WOOD

*when you're Young*

**WONDERING . . .** I've been wondering—why a great many traffic signals now have the red Stop light much larger than the green Go . . . for apparently the human being reacts grudgingly to any interruption of his pell-mell forward motion . . . perhaps enormous cosmic red Stop signals would be a good idea for some people on life's highway . . . even then, there'd doubtless need to be enormous nets for reaching down and scooping up relentlessly intransigent pell-mellers . . .

why each generation is absolutely certain that theirs is the first to make the dazzling discovery that sex exists . . . evidence to the contrary notwithstanding . . .

why one never hears people demand their responsibilities, only their rights . . .

why so many people are apparently under the disastrous delusion that life is all a matter of theories when primarily it's a matter of facts and of facing the latter, no matter how unpleasant they may be . . .

why the great big planned pleasures of life so often turn flat and insipid while the very little unplanned happinesses bring with them a warm, rosy glow that lingers and lingers . . .

why most of us forget that our original, sincere religious convictions will not eradicate, forever and always, the fifth-columnist of doubt . . .

why we are so often ambushed in our Christian life by indifference, boredom, jealousy . . .

why we cannot rid ourselves of the idea that men themselves cannot create genuine values . . . the latter are established by God, because they are right . . .

why human beings tend to be so impressed by those who "rise to the top" quickly . . . feathers and dust have the same characteristic . . .

why slavery to one's own wishes, caprices, impulses, and appetites masquerades so often under the word *freedom* . . .

why some people clamor eagerly for advice when what they really want is praise . . . as anyone will testify who has been unwise enough to give the former . . .

why duty seems to have fallen into such ill-repute, both as a word and as an idea . . . instead of the familiar lines "When duty whispers low, Thou must, the youth replies, I can"—the lines nowadays might have to read, in some cases:

When duty whispers low, Thou must,  
The youth replies, Who—me?

of the cross are contained in the agonizing cry, "My God, my God, why hast thou forsaken me?" This cry from the lips of Him who rules eternity is the cry of One who has fathomed the deepest depth of suffering.

What is the sorrow of sickness? It is the consciousness of the lack of health. What is the sorrow of bereavement? It is the consciousness of the lack of a loved one. What is the sorrow of loneliness? It is the absence of companionship. It follows

that the deepest of all sorrow is the absence of God. Man has never experienced such sorrow. Although there are times when he thinks that God has withdrawn Himself, He still is there. But when Jesus was made sin for us, He experienced the horror of such a separation. Never before had Jesus asked, Why?

While gazing in astonishment at the Master, we can joyfully declare that His sufferings were vicarious, that is, they were endured for us.

They were atoning. He dealt successfully with sin. He is able to restore repentant sinners to true fellowship with God and eternal life.

How wonderful it is that, through the cross, God could be just and at the same time justify or acquit the sinner. How wonderful it is also that because Jesus passed through death He can now communicate a new life to us! Our spiritual life at present is a foretaste of the perfection that is yet to come. ♦♦

#### *Eighth in a Series on Adventist Education*

### **Educating for the Adventist Ministry**

By LEIF KR. TOBIASSEN

The Seventh-day Adventist Church must carry the gospel of preparation for Christ's advent to every nation. Into a world full of its own interests and satisfied with its own ways of life, and more and more deviating from godly ideals and practices, the Adventist minister must go with the story of salvation. He is to be all things to all men in a world in which literacy and high education are becoming more and more widespread. In this situation he must effectively represent God and convincingly explain His Word.

Adventist colleges and universities recognize their solemn responsibility to provide our conferences and institutions with competent men and women thoroughly trained for the gospel task, especially the ministry of preaching. In the first two years of college the ministerial student is admitted to courses such as surveys of Biblical books, fundamentals of Bible doctrines, the gift of prophecy, and the teachings of Jesus. Foundation courses are offered in world, national, and denominational history, English and other languages and literatures, mathematics, international affairs, speech and composition, educational philosophy, practical arts and skills, natural sciences, psychology, sociology and government, music, accounting, and other disciplines.

#### *Learning by Doing*

The future minister's contribution to the work of the church, the MV Society, the Sabbath school, and the various student organizations is encouraged; his adjustment to Adventist campus life, with its significant differences from the characteristics of secular social activities, is helped by careful instruction on the basis of the Spirit of Prophecy writings. Instruction is given in one of the original languages of the Bible.

In the last two years of the college the ministerial student is given responsibility in church administration on the campus as well as in churches in the surrounding area. A number of specific courses train him in the sacred arts of gospel preaching, of visiting people winsomely, of organizing evangelistic projects and church campaigns, and of caring for the many other phases of missionary activities. The ministerial student's crowning practical experience is often gained in a field school of evangelism.

Parallel with his practical training, the future minister gives intensive study to topics such as Old Testament prophets, New Testament Epistles, doctrine of the atonement, and the books of Daniel and the Revelation. In these courses he is not only given an understanding of Biblical teachings, but is gaining an experience in theological research, thinking, and presentation. The chief aim of these courses is to fit the future worker for a life of faithful Bible study throughout his whole ministerial career. The history of the Christian movement in ancient, medieval, and modern times is investigated in

detail, supplemented by courses in modern or contemporary history and political science, literature, journalism, and psychology. Specialized courses in evidences of Christianity, New Testament ethics, pastoral methods, Biblical manuscripts, and church polity widen the future minister's understanding of his sacred calling.

#### *Personal Abilities*

Much attention is given to the ministerial student's individual development in personal qualities of initiative, leadership, dependability, spiritual and intellectual inclination, home attitudes, and social fitness. In connection with these aspects of his personality the ministerial student's performance in his college labor program is of significance.

During recent years our denomination has endeavored to meet the no-longer-deniable need for advanced Adventist ministerial instruction on postgraduate levels. Our well-known Seventh-day Adventist Theological Seminary for many years has offered rich opportunities for personal scholarly research into the Biblical and historical backgrounds of the Advent message. Particular training is afforded in the most effective techniques applied to the many exacting aspects of evangelistic and pastoral procedures. An experienced faculty of competent instructors guides the student through several programs of courses leading to advanced degrees with academic standing.

#### *Cosmopolitan Environment*

One eminently valuable distinction of the Seventh-day Adventist Theological Seminary at Andrews University is that attendance there grants the ministerial student a wide variety of association. Students at the Seminary come from nearly all parts of the globe, and international leaders from almost all divisions visit it from time to time. All our conferences and institutions in North America and elsewhere look to the Seminary for competent, thoroughly trained ministers.

On the day of his graduation the Adventist ministerial candidate is well prepared for his sacred mission of representing Christ and the Advent Movement at home or abroad. His education has been comprehensive and thorough and carefully outlined, qualifying him for successful ministry for God among modern men and women.

### **Hope Resurgent**

Hope resurgent in hearts by sin oppressed,  
Strong to pierce the darkness  
That hides the haven of God's rest,  
Clings to the promise remembered  
Given to all who shall heed  
That the strong chains shall be broken  
And the slaves of sin set free.



# Comfort for the Sorrowing

By PRESTON SMITH

**A**LTHOUGH we live in the most enlightened era of earth's history, with its marvels of space travel, its harnessing of the atom, its vanquishing of many deadly diseases, and its attaining of high material standards, man's oldest enemy, sudden and tragic death, still remains.

Death on the battlefield, on the highways, and in the air lanes, death in mission fields and in homelands, continues to exact its toll of consecrated Christians as well as unbelievers.

In the loneliness and sorrow the voice of God may be heard speaking

to His bereaved children, bringing comfort and hope: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

The blessing of Heaven is pronounced on those who lay down their lives in faith, for they have only a little time to rest until Jesus comes. They are blessed because their salvation is secure, they are forever free from the assaults of the enemy. Those who have passed through pain and suffering are freed from affliction, and will come forth with immortal youth and beauty. They are blessed because they will not have to pass through the greatest time of trouble in the history of the world. While they rest, the influence of their godly lives continues on in ever-widening circles among the family and friends who knew them.

When Jesus was upon earth He was moved with compassion at the sight of suffering and death. We are reminded that He is "the same yesterday, to day, and for ever" (Heb. 13:8).

## Blessing on the Grief-stricken

Not only is a blessing pronounced on those who die in faith, but a blessing is promised to the heartbroken, grief-stricken family that remains.

"Blessed are they that mourn: for they shall be comforted" (Matt. 5:4).

God, the Father, the great Ruler of the universe, sympathizes with those who must lay away a loved one. He gave "his only begotten Son," to die for sinners. Therefore He is able to understand and sympathize.

In the experience of Lazarus, recorded in John 11, we may find reassuring promises. Speaking of the fatal illness that came to His friend, Jesus said, "This sickness is not unto death, but for the glory of God, that the Son

## Becoming Conduct—1

### Between the Sabbath School and Church Service

By THEODORE CARCICH

*"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord." Leviticus 26:2*

In some churches the period between Sabbath school and church service degenerates into a time for visiting, talking, and a general milling around the church. Such activity is conducive to anything but reverence. Visitors attending such services are distressed at conduct unbecoming in the house of God. What can we do to remedy the situation?

First of all, the Sabbath school and home-missionary officers should end their services on time and in a manner befitting the service to follow. The children's divisions should also coordinate their dismissal so that the little tots are always under the supervision of either teachers or parents.

As soon as the Sabbath school and missionary service are over, the deacons and ushers should assume charge of the sanctuary until the ministers appear on the rostrum. The senior deacon should see to it that his assistants are stationed at their posts at the time the missionary service ends. It is their responsibility to maintain order in the sanctuary during this period and thus assist in creating a proper atmosphere for the worship hour. Politely, yet firmly, they should discourage unnecessary talking and visiting.

The servant of the Lord gives us the following counsel: "If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation. . . . The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped."—*Testimonies*, vol. 5, p. 492.

As to children, they will pretty much imitate their parents. Example is contagious. If they have been taught reverence for sacred things, sacred places, and sacred days it will be evident in church. Such training begins at home. It is useless to spank a child in church for something that his elders practice.

If all—ministers and church members—will give due study and attention to the solemn duty of maintaining reverence in God's house, both spirituality and membership will increase.



of God might be glorified thereby" (verse 4). Lazarus's death was indeed an occasion for glory to God, because after the resurrection many of the Jews believed in Jesus (verse 45). So today the passing of a loved one may be to the glory of God, for oftentimes unbelieving family or friends are brought to Christ through this experience.

When Jesus came to comfort the sorrowing sisters, He promised, "Thy brother shall rise again" (verse 23). What assurance, what comfort, what hope! If the Master were present in person today, He would say to the bereaved, "Thy husband [or wife, or son, or daughter, or father, or mother] shall rise again." The assurance of this Jesus gave by saying in verse 25, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Since our Lord Himself has passed through death and come forth victorious, He now holds the keys to the grave. Here is His sweet assurance, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

Jesus entered the grave, the devil's prison house, that He might bring forth the prisoners in the day of His glorious appearing. Our Lord has changed the grave from the devil's dungeon into the resting place of His saints, and soon he will return to call them forth to life and eternal reunion with their loved ones.

### No More Tears

Then will be ushered in that wonderful day spoken of by John in Revelation 21:4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

While we wait for this blessed day, the same Saviour who wept with Mary and Martha in their sorrow and who stood beside them speaking words of comfort and courage, stands beside each sorrowing loved one today saying, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:10-13).

Jesus not only assures the believer of future complete deliverance from the power of death on the resurrection day, but now delivers His faithful followers from the fear of death. Of this we read in Hebrews 2:14, 15:

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

Jesus conquered death and the grave. His victory is ours. Thus in Him we now have this victory, and therefore death is a conquered foe,



## Two Good Reasons

By HELEN KELLY

THERESA AND JANE liked to save their money, and each girl had her own bank to save it in. Theresa couldn't remember when granddaddy had given her the sailor bank with coins already jingling in it, for she had been just a baby. But mother had told her about it. Coins still jingled in the bank, and there were two or three dollar bills inside too.

Jane's bank was a pink bunny sitting tall, its ears pointing straight up, and its front paws folded across its chest. Daddy had given Jane her bank. Copper and silver coins rattled inside the bunny, and a couple of dollar bills were also inside it.

Sometimes an aunt or uncle gave the sisters some money for their birthdays. Sometimes daddy handed them some change to put in their banks. Theresa and Jane liked to drop the money through the slots. They remembered to pay tithe, too, taking some coins from their banks and placing them in the white offering envelopes mother gave them.

The girls were careful how they spent their savings. When they wanted something special they would take some money from their banks to pay for it. If they needed a new coloring book, they could buy it themselves. Last year they had bought a used scooter with some of their money. Just recently Theresa had bought an extra-large box of crayons for school. It was certainly nice having a little money to get things they wanted, Theresa and Jane thought.

One day while mother and the sisters were eating lunch, mother showed them a paper that had come in the mail. It told about a mission home for children in a country across the ocean.

"See, here are some of the children in the home." Mother pointed to the pictures.

"Do they live there all the time?" Theresa wondered.

"Yes, dear. Some of them are orphans; others come from families that are too poor to care for them. At this mission

and loses its terror for the child of God.

May every bereaved heart and every afflicted servant of Christ find the sweetness of the Saviour's companionship and feel the relief of "casting all your care upon him; for he careth for you" (1 Peter 5:7), and with undimmed faith lay hold on the glorious promises of the Master's constant presence and His soon return and reunion with their loved ones. ♦♦

there is also a hospital for crippled children. See the braces on this little girl."

On another page of the paper mother read, "Pictures were made during the recent war when our orphan children had to sleep at night on the ground floors and in the dining room."

Theresa and Jane studied the photographs, which showed blankets and quilts on floors and tables. They were glad they were able to sleep safely in their own beds.

"Was anybody hurt?" questioned Jane.

Mother read some more: "'Our property suffered damage amounting to about \$2,000. Our two playgrounds were damaged, as were fences and walls. Every glass window was shattered. It was a miracle that none of our children or workers were hurt.'"

"That was good," Theresa said.

Mother turned the page. "Now they have a real problem there," she went on. "For each year this mission home prepares what is called a winter pantry. They buy tons of vegetables and fruits, rice and sugar, to prepare for the winter months, just as I can and freeze foods for winter."

"Ooh, that's a whole lot of food."

Jane's eyes grew large.

Mother smiled. "Yes, it is, but they have hundreds of meals to serve every day. And it says that this year they are going to help feed children from poor families who live within a few miles of the home. Each day these children will walk or be brought in buses to the mission for a hot meal. Here's a picture of some of them." The sisters looked at the children lined up, waiting to eat.

"It costs much money for all the food this mission home needs for the winter," mother continued. "They are asking us to help. You have some money in your banks. Wouldn't you like to take some and send it to these children far away?"

Theresa had just sipped some of her cool milk. Jane had taken a bite of her tasty brown bread. They were thankful they had good meals every day.

Theresa nodded her head. "I want to give something."

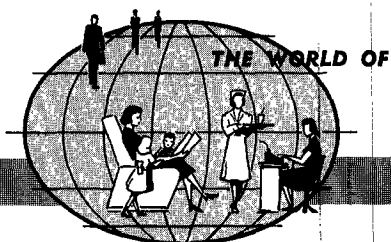
"I do too," Jane said.

"What you give might not seem like much," mother added, "but every bit helps."

"Like the widow's two mites," Theresa suggested.

"I'm glad I save my money," Jane put in, "because I can get things I need and I can give to help others."

"Those are certainly two good reasons for saving," mother agreed.



# *The Adventist Woman*

Conducted by DOROTHY EMMERSON

*Before Johnny Goes Marching to School—Part 1*



## *Preparing Your Child Physically*

By LUCILE H. JONES

**T**HE second Monday in May—first-grade day—is an exciting day in our town. All morning children run in from play to ask, “Mommy, how much longer till we go to school?” With assurance that it is only three, two, or one more hour Tommy and Susie run back to play for short intervals between trips inside to look at the kitchen clock. After an early lunch each child finds the route to school with one or both parents beside him.

On this day, wistful parents and eager boys and girls take the first step of a happy journey through school. This is a most important day, because the attitudes and feelings that children acquire on that day will have much to do with their success and happiness next year, the next, and so on through the school years.

First-grade-day activities are planned each spring to help parents and next fall’s first-graders become acquainted with their school, teachers, and friends.

Susie swallows hard, takes one long look at Mommy, then turns loose of her hand and hurries into the first-grade room to meet her teacher and classmates. A hearty welcome to all the children, a get-acquainted game, and the learning of a new song soon make them feel at home.

Parents, too, have an important meeting. Suggestions are given to help mother make sure her child will be ready by September.

By why wait to begin? By taking a look at their questions and answers you can start *now* to make sure your child is ready for school.

Let us consider first his physical preparation.

**When Shall I Start Getting My Child Ready for School?**

A general health examination for your child by your family doctor is number one on the list, because healthy children have an advantage in school. They are happier and learn faster. They enjoy play and get along

better with their classmates. They do not tire as soon and they lose less time from school.

In addition to a routine checkup the preschool examination should include hearing and vision tests. Young children normally are farsighted, and gradually become more nearsighted until in their teens. At six the eye-ball, muscles, and nerves are still immature and there is less than perfect coordination between the hand and eyes. A child of seven or eight is much better equipped to do the amount of close work that is expected of him in the first grade. It has been estimated that children today read 30 times as much in the first three grades as children did about 1900. A high percentage of those who enter school at seven or later learn at a considerably faster rate than six-year-olds; therefore, the eye development, muscle coordination, and adjustment to near and far vision are significant criteria for school preparedness.

Another step you can take to get your child ready for school is to see that he has a thorough dental checkup. A child should learn to regard his dentist as a special friend. Not only does the dentist clean, repair, correct, and remove teeth, but he also gives good counsel as to what a child can do to keep his teeth clean, pretty, and useful. He encourages him to take pride and interest in his teeth.

All remediable defects should be cared for. Special dental work, hearing aids, and glasses should be obtained as early as diagnosis is made so the child will become adjusted to the change before school begins. Of course, you will ask your doctor for any instruction that should be given the teacher, if there are problems such as allergies, diabetes, epilepsy, or heart condition.

#### What Diseases Is My Child Likely to Catch When He Goes to School?

As a baby, your child probably received immunizations for diphtheria, whooping cough, tetanus, smallpox, and polio. Your doctor will likely advise booster shots to make sure the child's immunity is high enough to keep him from catching these diseases. Measles vaccine is now available and he should have this, as the disease is more serious than many parents realize. In young children a complication of measles is not an uncommon cause of death.

#### What Should a Beginner Be Able to Do?

A child just beginning school should be able to put on and take off his own wraps, cap, and boots (which should be labeled with his name). He

should be able to tie his own shoestrings. He must know how to care for himself in the bathroom and to use a clean tissue when he blows his nose, coughs, or sneezes. He should appreciate that clean feeling.

He should speak clearly enough to be understood easily by his teacher and classmates. Listening and talking with parents who speak very distinctly may be a good way of learning to speak clearly.

He should sleep 10 to 12 hours a night. If he is tired, he may become very restless and irritable and find it hard to go to sleep. For this reason a quiet play time, listening to a story, or coloring a picture may help to prepare him for a good night's sleep. Looking at a book or listening to his favorite record are good ways of calming down and relaxing.

It is difficult for children to sit still. They need muscle activity such as running, jumping, climbing, pushing, tumbling, or swimming. Throwing and catching a ball is fun and develops sensory-motor coordination. They also need to continue these activities after they start to school, for "the whole body is designed for action; and unless the physical powers are kept in health by exercise, the mental powers cannot long be used to their highest capacity. The physical inaction which seems almost inevitable in the schoolroom . . . makes it a trying place for children."—*Education*, p. 207.

If you see that your child has an abundance of space, air, and freedom

of activity, with at least several hours of outdoor play every day, he will likely have the physical growth and development he needs for beginning his school career.

#### What Is a Good Diet for a School Child?

A child needs a balanced diet chosen wisely from the four major food groups—the milk group, proteins, fruits and vegetables, breads and cereals—and he needs it with regularity. He needs to start the day with a nutritious breakfast—something from each group. This gives him the energy he needs when he needs it.

A glass of orange juice hastily gulped and a sweet bun eaten on the way to school do not qualify as an adequate breakfast. Excess sweets carry many hazards for a child, one of which is an irritable disposition.

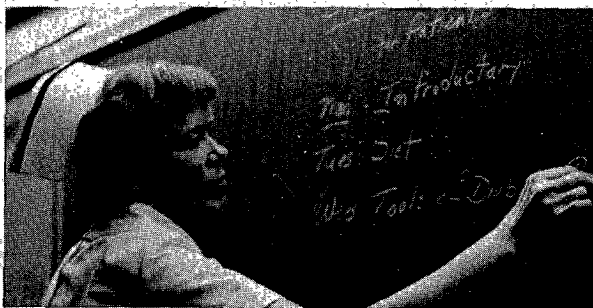
Outdoor play later in the day will keep appetites keen and not finicky. A warm bath before the evening meal helps to soothe and calm the excited child so that he will better utilize his food. Small servings, well separated on the plate, make food look more attractive and interesting. Children, like adults, usually enjoy company while eating. Mealtime can be a happy time of warm companionship for you and your family.

With a good diet, children are happier, learn faster, tire less easily, and get along better with their schoolmates and teachers.

Give your child the best chance you can for success and happiness. ♦♦

#### WOMEN IN THE NEWS

##### *SDA Nurse of the Year*



Alberta Hodde, a nurse clinician at Kettering Memorial Hospital, was elected as the Seventh-day Adventist Nurse of the Year. She was chosen "for her expertise in nursing, for her willingness to be helpful where needed, for her concern for others and forgetfulness of self, for her enthusiasm, radiance and practice of the Spirit of Christ in her nursing practice and personal life."

R. MAUREEN MAXWELL

# CALLED to What?

By SYDNEY ALLEN

A DRILL sergeant once asked all the music lovers in his platoon to step forward for a special assignment.

Thinking they would be offered soft duty, several of the men responded promptly.

"O.K., men," the sergeant growled, "we have a piano to be moved."

Those recruits weren't the first to mistake a call to responsibility for an offer of privilege.

One of the most persistent criticisms that have been brought against our Judaeo-Christian faith is that it claims that God's self-revelation came through a privileged nation, a chosen people, the Hebrews.

"Why did God choose the Jews? Why didn't He choose the Chinese, the Incas, the Hindus, or the Mayas? Why should God confine His most important activities to one tiny land and one small people?"

These are questions that have been asked by hostile philosophers as far back as the eighteenth century.

The philosophers who ask such questions operate under the same misconception as those new recruits—they mistake a call to *work* for a call to *status*.

This same misunderstanding caused the main tragedies of Jewish experience. All too often the Hebrews felt that because God had chosen them they were immune to the normal demands of life and exempted from the common duties of man.

This gave them the notion, at least in some senses of the word, that they were the masters of other men. This conviction that they were, as a race, superior to other people brought down upon them the denunciations of the prophets.

Listen to Amos, who represented God during a time of comparative prosperity: "You only have I [God] known of all the families of the earth."

We can see his affluent listeners settling down to enjoy another session of patriotic platitudes. "Yes, we are a unique people, all right—the apple of God's eye. What a privilege!"

However, they must have thought that something had gone wrong with their hearing when Amos went on: "Therefore I will punish you for all your iniquities" (Amos 3:2).

"What? Surely a person who knows you well will let you go free if he

catches you committing a misdemeanor. Certainly God will treat us Jews, His favorites, with more leniency than any other people! Amos must be mistaken."

## Call to Responsibility, not Status

But Amos wasn't mistaken. He was telling it the way it was. God called the Hebrews, and precisely because of that He expected more of them than of any other people. He called them to responsibility, to servanthood, but they thought the call was to a special status in which their shortcomings would be overlooked and they would be waited on by the rest of the world.

They thought that God's choosing meant *prestige*, but God's intention was to confer *responsibility*. He didn't pick out a nation just to give it an exalted station. He drafted its people to be His agents in a hostile territory.

They failed. They thought they were being called to listen to music, when all the while God wanted them to move a piano.

Seen in this light the criticisms of the philosophers fall to the ground. God didn't give the Hebrews a protected role. Far from it. He gave the Hebrews the most severe test of all.

Just as those recruits wouldn't have been so eager to volunteer if they had known the true nature of the call, so no philosopher would begrudge the Jews their role as God's helpers if they understood what it involved.

God's call to you and me is not that we should be served, but that we should render service. Jesus clearly showed this by His life. The world needs *us* to show this service. ♦♦

## What Fearsome Source?

By MICHAEL H. JACKSON

The day grew weathered as storm clouds gathered and flew across the sky,  
And cold blasts rushed over fields once hushed with a solemn and mournful cry.

Proud flowers there that were unaware of the quickening storm to come,  
Set petal and stem against the din of the storm's increasing hum.

Each grass and weed and dormant seed soon locked in a vicious fight,  
And every blade bore wild charade of the storm's impressive might.

Sun-parched leaves in maddening sprees dashed up and over and round,  
In a frantic prance of a hectic dance, as they soared to heights unbound.

Swift lightning flashed and swordlike slashed across the darkened sky,  
And thunder rolled; its sound foretold of things to soon draw nigh.

What fearsome source controls the force of this chaotic scene?  
Whose mighty hand with swift command could such a sight demean?

Whose awful eye could but decry the fierceness of this fight,  
Or ear be mute or voice refute the nature of this plight?

It is He, Sweet Mystery, who guides and masters all,  
Whose power could fell the gates of hell, yet, loveth great and small.

# From the Editors

## BUMPER-STICKER RELIGION

Bumper stickers of years past often advertised tourist attractions. The stickers on a vacationer's car revealed where he had been. Now, some bumper stickers tell where the car owner is going—philosophically, at least.

In harmony with the trend toward ideological bumper stickers, someone has produced one that is intended to "start others thinking about God." In large letters it reads, "IN THE BEGINNING GOD" across the top; the second line continues with "CREATED THE HEAVEN AND THE EARTH." Beneath in very small type are references to 12 texts—a short Bible study on personal salvation.

Frankly, we had never thought about the possibility of using our bumpers to start others thinking about God. We hope that our choice of vehicles and of clothes and of recreation lets people know we are citizens of another land. We would feel uneasy about using bumpers as a medium for the message.

Most forms of automobile evangelism, if we may use the term in a private sense, seem to us a bit inelegant: road signs that say "Jesus Saves" or "Get Right With God"; and texts painted on truck bodies. Do such messages bring conviction of sin? Do they keep the message-sender on the strait and narrow path because he knows others identify him with Christ? Do they demonstrate the popularity of religion? Do they really "start others thinking about God"?

Perhaps such outward identifications of religious Christian belief do have some public-relations value. But few now lost in sin are going to seek the Saviour because they read a slogan somewhere. For every situation and every person there are appropriate means of witnessing. A cheerful manner, words of encouragement, honesty in business, and gifts of literature are beyond reproach. But perhaps the most efficacious is described by Ellen G. White:

"The badge of Christianity is not an outward sign, not the wearing of a cross or a crown, but it is that which reveals the union of man with God. By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favor of the gospel is a loving and lovable Christian."—*The Ministry of Healing*, p. 470.

F. D. Y.

## WHO WROTE REVELATION?

Speaking before the Chicago Summer Biblical Institute, Bishop John A. T. Robinson, Suffragan Bishop (Anglican) of Woolwich, England, who wrote the best-seller *Honest to God*, declared that the last book of the Bible—the Apocalypse, or Revelation—was not written by the apostle John. Most of the more than 500 participants in the institute were Roman Catholics.

He said that the apostle John, who wrote the fourth Gospel and three New Testament Epistles, is not the same person who wrote the book of Revelation. Someone else named John or someone who used the apostle's name as a pseudonym is the author, he declared.

The significance of the bishop's statement is not in what he said, for Protestant scholars had been saying this for decades, but in the group to whom he said it, for traditionally the Roman Catholic Church had defended the apostolic authorship of the book.

Historically, strong opposition to apostolic authorship of Revelation was raised in the third century by one Dionysius, bishop of Alexandria (died about A.D. 265), a disciple of Origen. But already in the second century the Alogi and possibly others maintained that the book was written by Cerinthus in the name of the apostle John. Also certain statements of the church father Papias (died about A.D. 163) have been taken as denying that John the apostle was the author.

As evidence of the traditional Catholic position we cite the *Catholic Encyclopedia* (1907), which declares, "From tradition we know that the Seer in the Apocalypse was John the Apostle, the son of Zebedee, the Beloved Disciple of Jesus. At the end of the second century the Apocalypse was acknowledged by the historical representatives of the principal churches as the genuine work of John the Apostle."—"Apocalypse," vol. 1, p. 594.

After discussing arguments against the authenticity of the Apocalypse, the encyclopedia further declares, "Although the authorities giving evidence against the authenticity of the Apocalypse deserve full consideration they cannot annul or impair the older and unanimous testimony of the churches."—*Ibid.*, p. 595.

## Bible Study Encouraged

But Catholic scholarship has undergone changes. The encyclical of Pius XII *Divinu Afflante Spiritu*, September 30, 1943, not only encouraged the Catholic scholar to study the Bible but outlined the method to be followed, which involved recourse to original texts and textual criticism and a due regard for Biblical antiquities. Of course, scholars were not to neglect the spiritual sense or the study of the church fathers.

Catholic scholars were quick to take up the new challenge, and many have distinguished themselves by their contributions in the area of Biblical studies. But a distinct trend is apparent; these scholars seem to adopt quickly the results of Protestant Bible criticism.

We believe that in a large measure the present revolt in the Roman Catholic Church is the result of the renewed interest in Bible study inspired by *Divinu Afflante Spiritu*.

We quote now from the *New Catholic Encyclopedia*, 1967, which shows a departure from the Catholic Church's rigid traditional position on the authorship of Revelation:

"Today this question is far less important than it was when apologetic considerations emphasized the apostolic authorship of the NT writings. Throughout the Biblical period conception of authorship was not so rigid as it is today. The work of a disciple could easily be ascribed to his master. At present it is widely recognized that the author of Apocalypse was a Christian prophet named John who enjoyed authority in Christian circles about Ephesus. If he was not the Apostle John, he was certainly one of his disciples. It is hardly probable that both the Fourth Gospel and Apocalypse were authored by the same person."—"Apocalypse, Book of," vol. 1, p. 654.

Bishop Robinson was therefore hardly stepping on



anyone's toes when he told the participants in the Biblical Institute that the apostle John was not the author of Revelation.

The *Jerusalem Bible*, a recent translation of the Bible by a group of Catholic scholars, notes concerning the authorship of Revelation, "Internal evidence shows that the Revelation of John has some affinity with the other Johannine writings, but as it is so sharply distinguished from them by language, style, and some theological positions, notably its view of the *parousia*, it is impossible to identify the author of Revelation as it stands with the author of the rest of the Johannine literature. In spite of that, Revelation is clearly Johannine in inspiration: it was written inside the apostle's immediate circle and is pervaded by his doctrine."—Pages 427, 428 (New Testament).

### Seventh-day Adventist Position

Throughout their history Seventh-day Adventists have believed that John the apostle, the son of Zebedee, was the author of Revelation. Ellen G. White took this position and in some detail described the apostle's experience on the barren, rocky isle of Patmos (see *The Acts of the Apostles*, pp. 568-577). Answers to the objections that have been raised against the apostolic authorship are found in the introduction to the book of Revelation in *The Seventh-day Adventist Bible Commentary*.

It is important that Seventh-day Adventists keep abreast of developments in the religious field so that, understanding better the views of those whom they instruct, they may bear their witness more effectively. D. F. N.

## THE BLESSING OF WORDS

Words have tremendous power. Of His own words Jesus said: "They are spirit, and they are life" (John 6:63).

The power of words was well demonstrated by Sir Winston Churchill when he rallied a gloomy, harassed Britain after the defeat at Dunkirk, and called for the sacrifices necessary to bring ultimate triumph. Of this phenomenon Dorothy Thompson once wrote: "At that moment the only shield and the only weapons that democracy had against disaster were the words of Winston Churchill. The man with nothing but words—words gushing from the deepest springs of our glorious language—words of faith, fortitude, memory, hope, pride,

humility, broke the frozen paralysis of a people and stood them on their feet, while the young, anonymous eagles of the air beat off the threat to civilization."

With this incident in mind perhaps we can better appreciate Sister White's statement "Of all the gifts we have received from God, none is capable of being a greater blessing than [the power of speech]."—*Christ's Object Lessons*, p. 335.

### The Talent of Speech

How wonderful it would be if all Christians would use the talent of speech and gift of words to bless their fellow men and advance the cause of righteousness. How wonderful it would be if they would always speak words of faith, hope, love, forgiveness, repentance, divine mercy—words that provide strength, lighten the step, and lift the spirit of hard-pressed pilgrims.

At times Christians might accomplish much simply by repeating verses of Scripture. Who would not be benefited by the music and message of passages such as "The Lord is my shepherd; I shall not want"; "Though your sins be as scarlet, they shall be as white as snow"; "Though I walk through the valley of the shadow of death, I will fear no evil"? Words like these have a mysterious spiritual dynamic. They are "spirit, and they are life."

Words, of course, can be used either for good or for evil. Words of discouragement undermine hope and weaken the soul's defenses. Skeptical words act as seeds that may eventually cause loss of faith. Sharp, severe words cut deeply, wounding the spirit and diminishing the life forces. And just as no man can measure the benefit of good words, so it is impossible to measure the damage of evil words.

Of Jesus it is said: "When He opened His lips to speak, . . . every word was to some soul a savor of life unto life."—*Ibid.*, p. 338. Following this example, "we should make our words such as to be a help and an encouragement to one another in the Christian life. . . . We should speak of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. Our words should be words of praise and thanksgiving."—*Ibid.*

Christians may not be able to equal Christ's skill in using words to bless others, but they should do all in their power to imitate Him. Through them Heaven's last message is to reach this bewildered, troubled generation.

K. H. W.

## LETTERS



### NO CONTRADICTION

I wish to thank you for the editorial "From the Editor's Mailbag" (May 22). I have never seen a difficult question so perfectly answered. I hope everyone has read it.

HELEN E. DAVIDSON

Hamilton, Ohio

### GOVERNMENT AID NOT THE SOLUTION

It seems to me that in the discussion of government aid to schools we have missed the point. Government aid will not solve the problem. For every two dollars we receive this

year we will need three next year. This is the history of wage raises and handouts.

The real trouble with us today is that we have lost our relish for sacrifice. The girl I married in 1918 was a church-school teacher. She received \$35 a month and roomed and boarded herself. After we were married, she taught school without pay. It is true that we did not have a new car, but we always paid our bills.

M. A. MARTIN

Navojia, Sonora, Mexico

### REVISED VERSION OF CHILDREN'S SONG

Many of our good folk have formed the habit of dropping small silver coins into the plate when they could easily drop a dollar or two without feeling any the poorer. There is a growing conviction among us that now as never before we must take up the burden of financing our work in earnest. This is the day of salvation for the world and for us.

We have a revised version of the children's

Sabbath school song "Hear the Pennies Dropping." It reads in part:

"Let us change to dollars—fives, tens, twenties, too.

Time is swiftly passing; so much still to do.

Fives, tens, twenties, fifties—put them freely in.

Soon they'll lose their value; now lost souls will win."

We should cultivate a liberal spirit on the part of our children, who frequently come to us for money to buy little things they want. When they ask for Sabbath school offerings let us not give them a pittance, but enough for them to realize that the Lord's work merits more than the price of an ice-cream cone. Thus our "index of proportion" will upgrade God's work in their eyes.

The Lord has ample means entrusted to His people for the finishing of the work. Let us honor this trust. ARTHUR MOUNTAIN

Paradise, California



## Work Limited in North Africa Since Area Achieved Independence

By S. F. MONNIER

*Lay Activities Secretary, Southern European Division*

What has happened to the work of the church in Morocco, Algeria, and Tunisia since independence?

We would prefer to speak of progress, of hundreds of baptisms, of scores of new churches built, of the gospel being preached in every town and village in North Africa. However, we must be honest when the case is the opposite. We feel it our duty to give an exact picture of the state of our work in North Africa. If we face the truth as it is, our intercession at the throne of grace will be the more earnest.

I have just returned from an institute for missionaries and lay preachers in Casablanca, Morocco. Our workers from Tunisia, Algeria, and Morocco were there, about 12, as well as more than 20 lay members from Morocco. From their reports, their questions, their prayers and supplications, as well as from personal conversation, I gained a better un-

derstanding of the exceptional situation of our work in this part of the world.

With a feeling bordering on tenderness I thought about it all, because in this very territory my parents worked as young missionaries 45 years ago, and here I was born.

Is it necessary to recall the political changes in these three countries making up North Africa? The three have been French territories for various lengths of time, one for decades, the others for more than a century. During this time the French introduced their working methods, developed commerce and industry, transformed acres of wasteland into gardens, constructed roads connecting the large cities of Casablanca, Rabat, Oran, Algiers, Constantine, Bône, and Tunis.

Tunisia was the first to obtain its independence in 1955. Then Morocco became independent in 1956. The last and

largest of the three countries to gain independence was Algeria. This happened in 1962.

The work grew steadily through the early years of this period, reaching a membership peak in 1958. At the close of that year we had 19 churches, 895 members, and 32 workers in these three countries. Then a decline began.

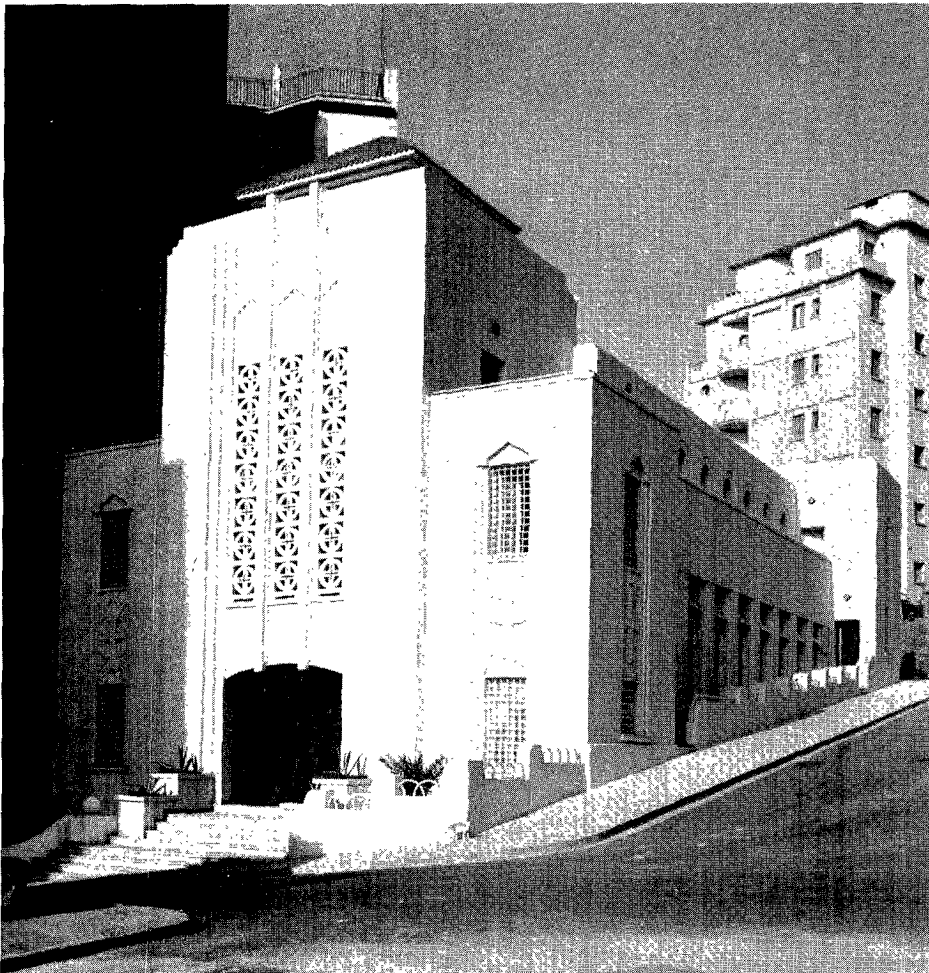
In the course of a few months, at times just a few days, our churches emptied as our members, all Europeans with one or two exceptions, left for France, Italy, Spain, and Portugal. There they are active and devoted church members, even though they still are homesick for the churches in North Africa. This evacuation caused a change in the organizational status of our work. The three missions were combined, and the North African Union Mission dissolved. At the end of 1967 we had only seven churches, 150 members, and 16 workers.

Right now there are about 100,000 Europeans out of a population of 14,140,000 inhabitants in Morocco; in Tunisia 120,000 out of a population of 4,560,000 Moslems. In Algeria, which formerly had more than one million Europeans, there are scarcely more than 100,000. About half are French, and the others—dentists, doctors, and technicians—came from Hungary, Czechoslovakia, Bulgaria, Romania, Yugoslavia, and Russia.

What is the status of our work in North Africa today? In Tunisia we have eight members. They are mostly old women, three living in Tunis and the others being isolated members. Our church in Ferryville, a beautiful building, has for years been occupied by Arab families and friends. Not one religious service is conducted there. In Tunis we have a hall and an apartment where three or four persons gather each Sabbath. Our minister, who lives in Algeria, visits and encourages these isolated members. He is an elderly man. In a few months he will retire to France, and what will then become of Tunisia?

In Algeria two religious services are conducted every Sabbath, one in Algiers, where about 20 persons gather in a church that was built to house 300 to 400. In this group we only have about six to eight laymen. The others are the president of the mission, M. Verfaillie, from Belgium, and his wife; E. Pellicer, a Frenchman born in Algeria, responsible for the Arab work, and his wife; a young associate, E. Sommer from Switzerland, and his wife; the director of our clinic Vie et Sante, M. Heimbürger, and his wife, as well as two elderly women who work in the mission office. I should also mention that an Arab man has joined them. The other church service is held in Oran, where Mr. and Mrs. A. Arnone have a school attended by 80 children.

Until 1968 we had an excellent secondary school in Algiers with 80 students. Six or seven European teachers were employed to instruct them. An evil-minded student, sent away for misconduct, decided on revenge. He denounced us before the government, stating that we taught principles contrary to those of



The picturesque Algiers church, having once had an active membership ranging from 400 to 500 worshippers, presently has a regular Sabbath attendance of around 20 people.

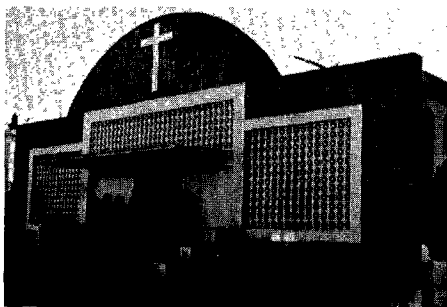
Islam, the state religion. As a result, our school was closed almost overnight. We could probably get it back if we would teach religion with the Koran as a basis. A great number of Catholic institutions, who cling to the country, have accepted this solution. We cannot do that. Our school, which had a very good reputation, was taken from us. Four of the young teachers left Algeria for Madagascar and Senegal, where they were received with open arms. Fortunately we still have one institution left in Algiers, a clinic called *Vie et Sante*, which means "Life and Health," where nervous diseases are treated.

What has been done for the Moslem population of these countries? Certainly not all that should have been done. We have only five Arabs in our churches. In France, or elsewhere, it could be easier to baptize them, but not in North Africa, where it is believed that the religion of Mohammed has come down directly from the prophet. It is therefore a crime to become a member of a Christian church.

The line of conduct of the political and religious authorities in these three countries is this: The Christians must be eliminated. In Tunisia there used to be 613 Catholic churches; today only 13 are open. Quite a few have been transformed into mosques (in Algiers this happened to the cathedral). In many cities European families live in Catholic and Protestant church buildings, but no religious services are conducted, for there are no more members.

I was told that in Morocco, the most liberal of the three countries, not a single Moslem converted to Catholicism—this can happen—will enter a Catholic church on a Sunday. The only Moroccan priest had to flee from Morocco and settle in France.

North Africa is completely under the influence of Islam. The king of Morocco,



**The 200-seat Casablanca chapel has a weekly attendance of about 50 persons.**

for example, not only is the political leader of his country but is, above all, the religious leader. The Koran schools are multiplying, and in the Christian schools the Koran *has to be taught*; even the professional schools that have tried to influence their students to a certain extent have simply been closed, though they are absolutely indispensable to the development of the country. A minority group of Protestants—American citizens—dared to attract some young Arabs, and soon their hospital was closed. Now they are only tolerated and closely watched.

Speaking of Protestant missionaries, I was told an incident that upset me. After having baptized two young nationals, the American missionary invited them to have a meal with him. During the dinner the newly converted ate pork and drank alcohol to show that they had indeed become converted and understood the Christian religion. (Both pork and alcohol are prohibited to the Moslem.) Yet, it seemed here as if the difference between paganism and Christianity was apparent only in what one should eat and drink. The fact that we practice the teachings of the Old Testament as regards abstinence from impure meats, es-

pecially pork, and from alcoholic drinks, is a very good argument and is often a first contact with thousands of Moslems. But there is still much to be done.

Notice the following law, an extract from the penal code:

"Anyone is punished who by employing means of seduction in order to unsettle the faith of a Moslem or convert him to another religion either by taking advantage of his weakness or his needs using to this end educational or health institutions, old people's homes or orphanages. If found guilty, the establishment which has committed the offense may be ordered closed, either for good or for a time not exceeding three years."

From this it is easily understood why Christian institutions, schools, dispensaries, hospitals, and others might one day be closed and the churches dissolved.

I am asked: "Is it really worth while to maintain our work there? Is it worth while to invest so much money in the North African Mission, when it might be of better use somewhere else?" Yes, it is necessary, it is even indispensable. First of all, the gospel is for all the world, for pagans, Moslems, and Christians alike. Furthermore, here are many sincere souls searching for truth.

E. Pellicer, who speaks Arabic like a native, loves the Arabs and understands their thinking well. For the past 15 years he has tried to befriend many of them. He is working with a Bible correspondence course presented in Arabic and French. With him in this work is Eric Sommer, who also loves the North Africans. He is learning Arabic, and assured me that he will make the search for Arab converts his life's work in this Moslem country.

The Bible correspondence course is followed by 4,000 students, of whom 1,500 are regular. There is little contact between them and the leaders of the course, because such contact is a very delicate matter. Many of the students are young people, and in their answers they declare that they love Jesus, and have given Him their hearts.

Coming from these young people such an affirmation is really marvelous. Whenever it is possible to get in touch with some of them, one finds this great desire to know God better, and in this these young people are most sincere. The Bible correspondence courses are the means whereby we can get through to them, and prepare their hearts for the reading and studying of the Bible. Two young people have already been baptized as a result. I have no doubt but that the Lord is using this means to reveal the true gospel to the thousands who live in these countries.

In four places we have reading centers where the young people, mostly students, come to read not only books on history, geography, and other subjects but the Bible and denominational books, especially the Spirit of Prophecy. These centers are all under the leadership of one of our people, an Arab, who is devoted to this kind of work. We need personnel who are on the same educational level as those who come to the centers.



**Two laymen—E. Pellicer (far left) and Eric Sommer (far right)—with a group of their Arab friends to whom they have been giving Bible correspondence lessons.**

Despite the present bleak outlook, we must not despair. The work in North Africa will progress. In order to make it more rapid, we might consider two plans: First, an extensive work should be begun among the Arabs living in France (about one million). Sensitive to their situation, these rootless people are more receptive than those who have not emigrated. It would thus be worth while to open a Bible school for the young Arab people in France. Second, our North African Mission might work more closely with the Middle East Division. Its political situation and qualified personnel relating to the Arabic question make it more competent to solve certain problems in the Moslem world.

At the close of the recent institute in Casablanca, the participants were given the opportunity to testify. There were about 35 members present—30 Europeans and five Arabs. We were happy to see that the first to stand to his feet was an Arab. He expressed his gratitude to the Lord and asked to be used in His service to promote a better understand-

ing of the plan of salvation among his brothers.

We thought surely the second to rise would be a European. But no! It was a second Arab. He did not speak in French, but in Arabic. It was the first time I had heard the national language in one of our services. This young man told how much he desired to consecrate himself to God's service. The third to testify was a European woman, and the fourth was another national. He touched us deeply as he expressed the wish that there might be a closer union between the foreigners and the nationals. He said that he hoped a greater love would unite them, that the gospel might penetrate the hearts of the inhabitants of these countries, whether they come from various other lands or belong to the great Moslem population.

Thus, the first four testimonies, the ones of three North Africans and the one of a European woman, constitute a beautiful symbol, warming our hearts and bringing us hope for the future, of which they augur well. ♦♦

#### INDIA:

### Office Worker Tries Evangelism; 50 Baptized

During the six years since he graduated from Spicer Memorial College, Moses Asirvatham has enjoyed his work as accountant at the Kerala Mission office, but he has often felt that he should be doing more than just the work at his desk.

Early in 1968 Mr. Asirvatham decided to organize a branch Sabbath school. He knew that this would not be easy, for at this time he had not been in Kerala long enough to learn the local language. Thus, he would need to use an interpreter. Finding an Adventist university student to do the translating for him, Mr. Asirvatham began his branch Sabbath school near the college of agriculture. Through his branch Sabbath school and his several weekly Bible studies he helped five people become ready for baptism.

His other contacts with the people of Trivandrum caused him to feel that he must conduct a series of evangelistic meetings in the same area. Again, the sermons would have to be translated into

Malayalam by the university student. Preparation for these meetings and traveling from the office to the place of the meetings took time.

Each day this accountant worked at his desk until five o'clock. Immediately at closing time he would go to the meeting place to prepare for the evening's meeting, which began at 7:30. Not until after the meeting closed at nine o'clock did he proceed to his home for his evening meal. Many nights it was 11 o'clock when he was able to sit down for his supper. His custom was to sleep for about four hours and then awake to spend the early morning hours until 6:30 preparing his message for the night's meeting. By eight o'clock he was back in the office and ready for his day's duties there.

After several weeks of meetings, it became evident that he needed help. The mission arranged for two women and a lay preacher to assist with the Bible studies. A mission evangelist was also assigned to follow up the interests. On Sabbath and Sunday, Mr. Asirvatham spent his entire time visiting people and giving Bible studies. The meetings were conducted four nights each week. Only occasionally was he able to arrange for other workers to assist him with the preaching. Finally, nearly 50 were ready for baptism.

B. H. STICKLE  
Treasurer

*Southern Asia Division*

#### IRAN:

### New Elementary School Dedicated in Teheran

The new Nourafshan ("Light-spreading") Elementary School building was recently dedicated in Teheran, Iran.

Among those present to take part in the dedication ceremonies were F. C. Webster, president of the Middle East Division; K. L. Vine, president of Middle East College; and Dr. Mohammed Ali Bathai, who represented the Department of Education, His Majesty's government.

Also on the program were Miss Anoosh Keshishzade, principal; Harold L. Gray, president of the Iran Section; M. H. Morovati, educational secretary; and Vaghai Marcarian, secretary-treasurer.

The building of this school was made possible by the generosity of Sabbath school members around the world through the Thirteenth Sabbath Offering overflow received the second quarter of 1966.

The building is situated in one of the finest sections of the city and has eight large, well-lighted classrooms. There are offices for the principal, registrar, and treasurer, as well as a library, teachers' room, kitchen, and an auditorium-gymnasium that will seat 700 people.

About 300 children will attend classes each day. In addition, this building is an ideal place for evangelistic meetings, Five-Day Plans, and social and recreational activities.

HAROLD L. GRAY  
President, Iran Section



Working ably for the past six years as an accountant for the Kerala Mission office, Moses Asirvatham has also been active in branch Sabbath schools and evangelism.



Moses Asirvatham (extreme right) with the group that he won through his meetings.

## GUYANA:

### Group Dedicates Church, Plans Evangelism Series

After worshipping for 27 years in a rented welfare hall, church members in Kitty, Guyana, dedicated their new church building, May 11. Guyana minister of education, Shirley Patterson, addressed the overflow congregation present for the ceremony.

The dedication sermon was given by G. O. Adams, president of the Caribbean Union. He counseled members to practice the golden rule in the community as outlined in Christ's ministry.

Also participating in the service were C. M. Willis, associate periodical department manager, Review and Herald Publishing Association; Tulio Haylock, departmental secretary, Inter-American Division; V. T. Boyce, Guyana Mission president; and Steve Willsey, mission secretary-treasurer.

Seventh-day Adventists began their work in Kitty, a suburb of Georgetown, in 1939 with an evangelistic campaign in the basement of the home of W. W. Weithers, now the lay activities and Sabbath school secretary of the Caribbean

Union. In 1941 the small group moved to a local society hall. There it remained until February, 1968, when the new church was opened.

The entire church family in Inter-America had a part in financing this project. A generous contribution was also received from Liga International. Major assistance came when the four other churches in the greater Georgetown area organized themselves in 1967 for a joint project to promote the construction of new church homes in Georgetown. Through that promotion nearly G\$6,000 (US\$3,000) was raised for this church. The completed structure is valued at G\$30,000 (US\$15,000) and has a seating capacity of 150 with rooms on the lower floor for the Sabbath school and Dorcas Society.

Because of the unpleasant surroundings at the old welfare hall, the congregation made little effort for an outreach with the gospel in the community. But now an evangelistic series is being planned for September, 1969. This series will be conducted by Pastor Steve Willsey and will be preceded by a Gift Bible Evangelism campaign.

STEVE WILLSEY  
Secretary-Treasurer  
Guyana Mission



The newly dedicated Kitty, Guyana, church.

## PHILIPPINES:

### SAWS in Philippines Assists Storm Victims

Last spring's Pacific storms, coded Reming, Senyang, and Oyang in the Philippines, left in their wake thousands of homeless, hungry, and unhappy people. Here was an opportunity for Seventh-day Adventists through their welfare services to demonstrate ministrations of love in tangible gifts of food, medicines, and clothing.

Immediately after the storms 802,000 pounds of bulgur, rolled wheat, flour, corn meal, soybean oil, and bales of relief clothing were dispatched by our SAWS headquarters in Manila to the destitute areas for immediate distribution to the victims especially among the worst-hit areas in the Visayas and Mindanao. Through the facilities of the Philippine naval station, the Philippine Army, and the provincial and municipal governments, the relief goods were rushed to the affected areas without any unnecessary delay.

While the foodstuffs were being unloaded at the wharf in Tacloban City for the provinces of Samar and Leyte, one interested observer was overheard asking: "Is the Philippine Navy also Seventh-day Adventist?"

After unloading the foodstuffs from the Philippine Navy boats, government public highways trucks were on hand to haul them to the different towns and communities for distribution to the flood and storm victims by the organized welfare workers with the aid of municipal officials. The goods for the province of Palawan were brought in by a Philippine Navy plane.

Our labor of love is not without reward. Where before there were religious hatred, jealousy, and suspicion, today we are gaining access to the minds and hearts of the people. Prejudices are removed. Confidence is established, and inquiry about us and our message dominate the thinking of many. This is another Adventist breakthrough.

F. M. ARROGANTE  
Public Relations Secretary  
Central Philippine Union Mission



### Indonesian Colporteurs Win Converts

These five workers are typical of the soul winners in the literature evangelist army in Indonesia. From left to right: Matijes Suoth has won 100 to the Adventist message in 22 years of canvassing; Jonas Supit has converted 65 in 18 years; Elizabeth Ringkuangan has won 50 in 28 years; Polien Wurarah has canvassed for eight years and has won 100; and Anna Mandagi, who is a housewife, has won 53 in eight years.

This makes a total of 84 years of service and 368 converts to the Seventh-day Adventist message.

Four of these five workers were themselves won to the faith through the work of other literature evangelists.

At present there are approximately 300 bookmen in Indonesia.

W. A. HIGGINS  
Associate Secretary  
General Conference Publishing Department



# Jan Worth Recommends...

Hello! Are you wondering what will be hot-weather attractive as well as nutritious? Feast your eyes and your appetite on the recipes below. They will help you breeze through the scorching days with ease — and minimum time in the kitchen, too!

Sincerely,

*Jan Worth*

## Yummy Sandwich Spread

- 2 cups finely chopped *SOYAMEAT FRIED CHICKEN STYLE*
- 2 hard-cooked eggs, chopped
- ¼ cup chopped or slivered almonds
- ½ teaspoon onion salt
- ¼ cup corn flake crumbs
- 2 teaspoons chopped parsley
- 2 teaspoons lemon juice
- ¼ cup milk
- ⅓ cup mayonnaise or soyannaise butter or margarine
- 6 barbeque buns or 12 slices whole grain bread

Combine all of above except butter and buns or bread. Mix well. Spread buns or bread generously with butter or margarine and make sandwiches. Serves 6.

## Veja-Links on a Stick

- 1 can *VEJA-LINKS* (20 oz)
- 10 wooden skewers
- 1 cup sifted flour
- 1½ teaspoon baking powder
- 1 teaspoon salt
- ½-1 teaspoon onion powder (according to taste)
- 2 Tablespoons corn meal
- 3 Tablespoons vegetable shortening
- 1 egg, slightly beaten
- ¾ cup milk or reconstituted *SOYAMEL*

Sift together flour, baking powder, salt and onion powder. Mix in corn meal. Cut in shortening. Add egg and milk all at once and mix well. Drain and completely dry *VEJA-LINKS*. Insert wooden skewers into dried *LINKS*. Dip into batter to coat completely and fry in deep fat at 365°F until brown, 4-6 minutes. Serves 10.

## Fresh Vegetable Chow Mein

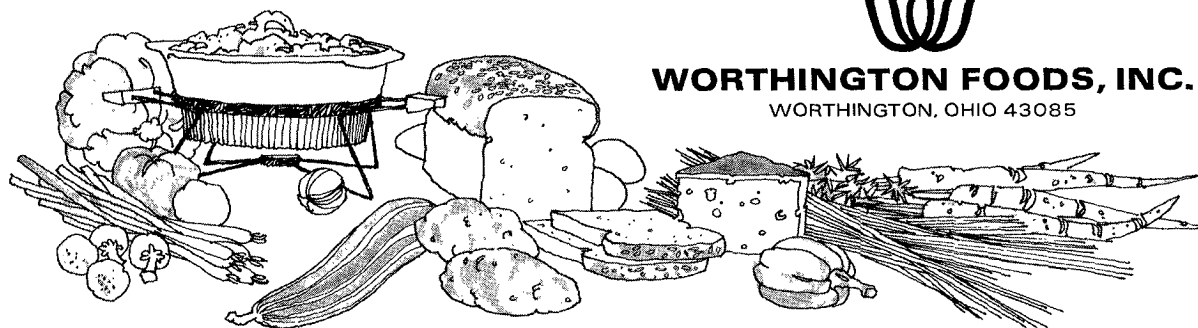
- 1 cup onion half rings
- 1 cup thinly sliced *VEGETABLE SKALLOPS*
- 1 cup sliced fresh mushrooms
- 3 Tablespoons cooking oil
- 1½ cups celery, cut on slant
- ½ pound fresh bean sprouts
- 1 cup French-cut fresh green beans
- ½ cup fresh bamboo shoots (or use drained 5-ounce can)
- 4 Tablespoons flour
- 1 teaspoon monosodium glutamate
- 1½ cups hot water
- 2 tablespoons soy sauce
- salt
- tomatoes

Saute' onions, mushrooms, and *SKALLOPS* in oil, being careful not to brown. Add celery, bean sprouts, bamboo shoots and green beans. Saute' three minutes longer, stirring constantly. Sprinkle flour and MSG over the vegetables and mix lightly. Add hot water and soy sauce. Add salt to taste and more soy sauce if desired. Cook until vegetables are crispy tender. Serve on rice or fried noodles. Garnish with tomato wedges. Serves 6.

## Numete Salad

- 1 can *NUMETE* (20 oz), finely diced
- 1 cup diced celery
- 1 can green peas (#303), drained
- 4 hard-cooked eggs, sliced
- salad dressing or soyannaise

Combine all ingredients, using enough soyannaise to moisten well. Season to taste. Serve on crisp lettuce leaves, garnished with a strip of pimento. Serves 6 to 8.



**WORTHINGTON FOODS, INC.**

WORTHINGTON, OHIO 43085



## Atlantic Union

✦ The Fuller Memorial Sanitarium has just completed a weekly series of 12 radio broadcasts over the local radio station WARA in Attleboro, Massachusetts. The program called Conquest dealt with current psychiatric problems in society. It was conducted by the medical director, L. A. Senseman, M.D., as a public service. This was the third series of Conquest, and the programs were well received. They focused attention on such problems as drug addiction, alcoholism and causes of mental illness. Prevention and treatment were discussed. The sanitarium psychiatric staff as well as community personalities participated in these half-hour prerecorded programs. The final week featured a one-hour public response telephone dialog on mental health. The radio station has asked that these programs be continued at a later date.

EMMA KIRK, *Correspondent*

## Canadian Union

✦ The Toronto Yugoslavian congregation built and dedicated a new church during a ten-month period. The colors of the angel-stone front, the glazed white bricks, the stained-glass windows, the gold-flecked carpet, and the appointments make it one of the most beautiful churches in Canada.

✦ Thirteen candidates were baptized May 24 in Okanagan Lake, British Columbia. Two hundred people from Malakawa, Revelstoke, and the North Okanagan churches gathered on the beach to witness the baptism, conducted by Desmond Tinkler.

PEARL BROWNING, *Correspondent*

## Central Union

✦ Charles H. Buursma, Nebraska Conference evangelist, began meetings in Norfolk, Nebraska, July 5. He is being assisted by Pastor Leslie Cox.

✦ Eighty-one Union College students were on the dean's list for the second semester of the 1968-1969 school year which ended June 1. Twenty-one of the honorees had an A average for the semester period covered by the list.

✦ G. W. Morgan recently baptized seven in the College View church, bringing to 45 the number added to this church since the first of the year.

✦ A. G. Beierle has just concluded a series of evangelistic meetings in the assembly room of the Yancey Hotel, Grand

Island, Nebraska. As a result, six have been baptized and other interests are being followed up.

✦ Five persons have been baptized to date as the result of the Bible studies given to 77 persons by 54 of the students from the Bible doctrines class at Campion Academy, Loveland, Colorado. The Bible teacher, Wayne Olson, told the class in September that part of their assignment for the year would be to give Bible studies to non-Adventists. The regular gift-Bible lessons were used as the basis for the studies.

CLARA W. ANDERSON, *Correspondent*

## Columbia Union

### Allegheny West Holds Annual Laymen's Congress

Nearly 3,000 Seventh-day Adventists gathered from all points in Ohio, West Virginia, and part of Pennsylvania for the annual lay soul-winning institute conducted by the Allegheny West Conference. Led by the lay activities secretary, Samuel Thomas, the laymen pledged themselves to renewed service for the unsaved.

W. W. Fordham, from the General Conference, and C. D. Brooks, from the Columbia Union, challenged the laity to increased soul-winning efforts. It was pointed out that too many members were content to pay and pray, leaving the work of soul winning to the ministers. It was also made clear that, with the population explosion, there is no possibility of the clergy's ever finishing the work of God. Therefore, there must be a total church effort if the work of God is to continue to prosper.

On Sunday the lay preachers' classes were held. The men were divided into small groups, and the teachers rotated from class to class, dealing with specific areas of evangelistic procedures.

Helen Sugland and Mrs. E. E. Cleveland conducted special classes for the women present.

Already reports of the results of this mammoth convention are coming in. Three lay evangelistic series have already been conducted in Youngstown, Ohio, with more than 15 baptisms thus far. H. L. Cleveland, host pastor for the institute, reports that the Cleveland-Glenville church has taken the responsibility of distributing 1,000 Go-Tell lessons per week. This will culminate in a four-week evangelistic campaign.

E. E. CLEVELAND  
GC Ministerial Association

✦ Twenty-three people were baptized on the closing Sabbath of the New Jersey camp meeting. Many of the decisions were made during the camp session in response to the ministry of Donald G. Reynolds, Ohio Conference coordinator of evangelism. Elder Reynolds was the speaker for most of the night meetings.

✦ Work is progressing on the new Greater Philadelphia Junior Academy. Eighteen acres in a northern suburban area were purchased for the new school. The new facility will include five classrooms, a library, and a gymnasium.

✦ Five were baptized recently in the Chester, Pennsylvania, church as the result of evangelistic meetings held by Robert Taylor, conference evangelist. One who took his stand for Christ passed away before baptism could take place.

✦ C. L. Beason, pastor of the Blythedale, Maryland, church, and his wife work as a team in evangelism, giving illustrated talks on health and healthful cookery. The couple has recently completed a two-week series and because of its success are continuing their lectures on Sunday evenings at the Blythedale church. Six have been baptized thus far as a result of these meetings.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ Lauren E. Garrison, of Franksville, Wisconsin, sold a record \$50,156.05 worth of literature during 1968, which places him in the lead in the North American Division. In his nine years of canvassing he has sold more than \$200,000 worth of books. He knows of 12 persons baptized as a result of these sales.

✦ Kathy Saint, daughter of Nate Saint, one of the five missionaries killed by Auca Indians in Ecuador, was guest speaker, April 12, at the Rockford, Illinois, MV meeting. She gave the local group a copy of the book *Jungle Pilot*, a story of her father's life, and showed her complete lack of bitterness toward the natives who killed her father by the inscription on the cover: "I trust the Lord will impress upon all of us the importance of His death so that our only natural reaction will be to give Him our lives totally. If this is our prayer, as it was Dad's prayer, death cannot be a sacrifice, rather an opportunity if it means others can know Him too."

✦ Seventeen young women, members of the eighteenth clinical class in the school of practical nursing at Hinsdale Sanitarium and Hospital, received their diplomas June 28 in the Hinsdale church. Ronald William Brett, pastor of the Defiance, Ohio, church was the guest speaker.

MILDRED WADE, *Correspondent*

## North Pacific Union

✦ More than 40 persons were baptized recently when the three churches in Tacoma, Washington—Central, Southside, and Tacoma—cooperated in a city-wide





## South Dakota Church Dedicated

The Seventh-day Adventist church in Pierre, capital of South Dakota, was dedicated recently. Present for this occasion were a number of guests from all parts of the conference as well as non-Adventist dignitaries and civic leaders.

The 200-seat church is situated on a hill and is adjacent to the local church school, which was built several years ago. The church was organized in April, 1933, with 11 members and met in various private homes until a small church was purchased in 1937.

An interesting feature at the dedication service was a brief address given by Mrs. Frank Farrar, wife of the South Dakota governor, Frank Farrar. Remarks were also made by Lt. Gov. James Abdnor and several community and religious leaders.

Among those participating in the activities of the day were P. W. Kemper, church pastor; F. W. Bieber, South Dakota Conference president; J. L. Dittberner, union president; L. H. Netteburg, union departmental secretary; and Neal C. Wilson, General Conference vice-president for North America.

NEAL C. WILSON

evangelistic program under the direction of J. Reynolds Hoffman, guest speaker. The members had sponsored TV, White Bible, and Code-a-Phone evangelism prior to the meetings.

✦ Between 75 and 100 persons attended the Abundant Living class series which recently ended in Corvallis, Oregon. Dr. Harry J. Weber, assisted by his wife, Velda, also a medical doctor, stressed a program of exercise, rest, fresh air, and proper diet, emphasizing largely the necessity of following God's original plan for man's diet. They paralleled statements from inspired exhortation with findings of medical science, including those of the American Heart Association and the American Cancer Society.

✦ An evangelistic crusade was held by H. F. Hannah in the church at Yakima, Washington, recently. Already 39 people have joined the church through baptism or profession of faith. A Stop Smoking clinic was held during the last part of the series, and several people gained the victory over the tobacco habit.

✦ Portland Adventist Hospital nursing students who this summer are serving as student missionaries are Julia Fontanilla and Judy Drake in Alaska; Daisy Moore in Washington State; and Judy Hamilton in Bandung, Indonesia. Miss Hamilton will spend five months in Indonesia observing the hospital nursing program, will travel to the other islands, and will work in the hospital at Bandung.

IONE MORGAN, *Correspondent*

## Northern Union

✦ Twenty-one youth of the Butte, Max, and Turtle Lake, North Dakota, churches combined their efforts to bring ten evangelistic lectures to the Butte community recently. The meetings were held on Sunday, Wednesday, and Saturday evenings in the Butte Seventh-day Adventist church and were well attended by members as well as visitors.

✦ The Iowa Conference led the Northern Union in sales of the Book of the Year in 1968.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

✦ A \$3,500 gift for the Harry Schrillo Memorial Fund of the Simi Valley church was given by an area law firm that had worked with Mr. Schrillo. The fund will be used to construct a youth center and multipurpose building in memory of Mr. Schrillo, who died in March.

✦ It's Honduras for five weeks for more than two dozen Loma Linda, Santa Ana, and Bakersfield area teen-agers who left recently on the first leg of their trip

through Mexico and Guatemala. The young people will visit, observe, and work with Seventh-day Adventist mission programs in Inter-America. They are part of a missionary education program carried out by the Southeastern California Conference youth activities department.

✦ KNBC-TV, the largest television station in Los Angeles, broadcast two Five-Day Plans to Stop Smoking, July 7-18. The two series, which consisted of five 30-minute films each, were filmed at Hinsdale Sanitarium and Hospital. The Southern California Conference health services department planned several follow-up Five-Day Plans in the Los Angeles area.

✦ When a doctor and four nurses visited Monument Valley Mission Hospital recently to help during their vacation, 26 students from the Napa church went along. They donated their entire spring vacation, and helped by moving the new pastor into his quarters at the mission. They aided in general maintenance and in clearing the area of tumbleweeds. They also washed all the windows in the hospital and helped in the hospital kitchen.

✦ Two new industries are being set up at Rio Lindo Academy. By arrangement with the broom shop at Newbury Park Academy, the straw sorting and bundling operations have been moved to Rio Lindo. Harris Pine Mills is also establishing a furniture factory at the school, which is operated by the Northern California Conference.

✦ William Fagal, speaker for the Faith for Today telecast, recently completed a three-week series of decision meetings in Lynwood, California. During the three weeks there were 240 decisions for baptism; more than 100 persons have already been baptized.

MONTE SAHLIN  
*Public Relations Intern*

## Southwestern Union

✦ A record 128 baptisms in a single quarter was reported by the Texico Conference pastors at Sandia View Academy during the annual camp meeting, June 13-21. Baptisms to date have nearly reached the number reported for all of 1968.

✦ G. H. Rustad, president of the Texico Conference, reports that the conference has now exceeded the 3,000 membership mark. Part of this growth is attributable to Texico's three-phase soul-winning program, strongly supported by the Texico pastors.

✦ Lillian Mascarenas has been recommended for the Outstanding Layman award for her active participation in literature evangelism. During the past year she has enrolled numerous families in the gift-Bible program, and 11 persons have been baptized in Grants, New Mexico, as a result of her work.

J. N. MORGAN, *Correspondent*

# Oakwood College Grows

By H. D. SINGLETON  
Secretary, North American Regional Department

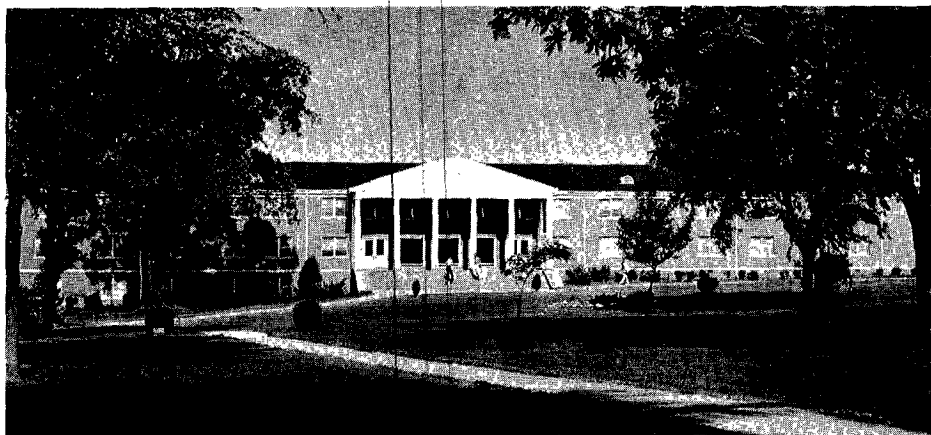
The appearance of Oakwood College's campus has changed almost completely during the past 20 years. Much of this change has come in the last five years. But still more changes are to come as the college campus is brought into line with the needs of a growing student body.

The General Conference began this school in 1896 for the purpose of providing for the Negroes of North America an education consonant with the Seventh-day Adventist philosophy of education, a philosophy that aims to develop the total man. The General Conference still operates Oakwood and has liberally supported its growth over the years.

Last March 16 an important advance

took place at the college when the new W. J. Blake Center was dedicated. This million-dollar complex houses the administrative offices, cafeteria, bookstore, and areas for student activities. Currently a new men's dormitory is under construction. The over-all plan calls for additional buildings.

As Oakwood grows, more and more funds are needed to meet its financial demands. Each year the offering of one Sabbath is dedicated to Oakwood College. This year the offering will be received on August 9. Seventh-day Adventists throughout North America will be given an opportunity to assist this worthy institution. May your response be most liberal.



One of the modern structures at Oakwood College is Peterson Hall (men's dormitory).



**R. D. Murray**, pastor, Abilene and San Angelo (Texas), formerly pastor (Chesapeake).

**Mrs. Doris C. Thomson**, nursing service director, Geer Memorial Convalescent Hospital, Canaan, Connecticut, from Florida Sanitarium and Hospital, Orlando.

**Melvin Turner**, pastor, El Centro (Southeastern California), formerly pastor, Honolulu Central church (Hawaii).

**Wayne Andersen**, teacher, Maplewood Academy (Minnesota), formerly pastor, West Kauai church (Hawaii).

**Robert Midkiff**, principal, Thunderbird Elementary School (Arizona), formerly teacher, Kailua Mission School (Hawaii).

**Garfield Jorgenson**, principal, Molokai Mission School (Hawaii), formerly teacher, Pacific Union College.

**Leslie O'Neill**, teacher, Kailua Mission School (Hawaii), from Pacific Union College.

**Kenneth Dunn**, principal, Kailua Mission School (Hawaii), formerly principal, Escondido Junior Academy (Southeastern California).

**Don McEune**, publishing secretary (North-

ern California), from same position (Arizona).

**Duane Lemons**, youth pastoral intern (Arizona), from Loma Linda University.

**Timothy D. Berry**, ministerial intern (Southern California), from Loma Linda University.

**E. Ted Calkins**, ministerial intern (Southern California), from Loma Linda University.

**Terry D. Cassingham**, ministerial intern (Southern California), from Pacific Union College.

**David R. Moore**, ministerial intern (Southern California), from Pacific Union College.

**M. Keith Dowell**, assistant principal, Forest Lake Academy (Florida), formerly assistant librarian, Atlantic Union College.

**Gordon de Leon**, director, college relations, Atlantic Union College, formerly principal, Valley Grande Academy (Texas).

(Conference names appear in parentheses.)

## From Home Base to Front Line

### North American Division

**Americo Ciuffardi** (Chile College '53) returning as radio-TV secretary, East Puerto Rico Conference, Rio Piedras, Puerto Rico, Mrs. Ciuffardi, nee Winifred Ehlers (Brazil College '53), and three children, left New York City, June 10.

**Clarence M. Donaldson, M.D.** (LLU '43), returning as chief of staff, Bella Vista Hospital, Mayaguez, Puerto Rico, Mrs. Donaldson, nee Margaret Lucille Laipple (Iowa State Teachers' College '44), and two sons, left Miami, Florida, June 11.

**John H. Friend, M.D.** (California College of Medicine, LA '59), as physician, Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia, left Los Angeles, California, June 9. Mrs. Friend and the three children are to follow later.

### Student Missionaries

**Tommy Kimbrow**, to serve at the Unini Mission Station, Pucallpa, Peru, for three months, of Keene, Texas (SWUC), left Miami, Florida, June 4.

**Reggie Phillips**, to serve at the Pucallpa Mission Station, Peru, for three months, of DeKalb, Texas (SWUC), left Miami, Florida, June 4.

**Judith Ann Hamilton**, to serve as nurse at the Bandung Mission Hospital, Indonesia, for three months, of Portland S&H, Oregon, left San Francisco, California, June 8.

**Ardeth J. Truitt**, to serve as nurse at the Bhuket Mission Clinic, Thailand, for three months, of Turlock, California (LLU), left San Francisco, California, June 8.

**Cheryl Dean Gardner**, to serve as nurse at the Bhuket Mission Clinic, Thailand, for three months, of Everett, Washington (LLU), left San Francisco, California, June 8.

**Ruthita Jensen**, to serve as nurse in the Viet Nam Mission, Saigon, for one year, of Loveland, Colorado (UC), left San Francisco, California, June 9.

**Mary Jean Penny**, to serve as nurse at the Stahl Clinic, Iquitos, Peru, for three months, of Detroit, Michigan (AU), left Miami, Florida, June 10.

**Ronald Wynn Joliffe**, to serve in the Honduras Mission for three months, of Gaston, Oregon (WWC), left Gaston, Oregon, by car, June 11.

**Mr. and Mrs. Donald L. Schatzschneider**, to serve with the mobile clinic of the Bolivian Mission, La Paz, Bolivia, for three months, of Berrien Springs, Michigan (AU), left Miami, Florida, June 11.

**Brenda Hall**, to serve at the Franco-Haitian Union Seminary, Haiti, for three months, of Orlando, Florida (SMC), left Miami, Florida, June 15.

**Dennis Tidwell**, to serve at the Osaka Center, Japan, for one year, of Berrien Springs, Michigan (AU), left San Francisco, California, June 16.

W. R. BEACH

## Church Calendar

Dark-County Evangelism	August 2
Church Lay Activities Offering	August 2
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16
Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6
Missions Extension Offering	September 13
Review and Herald Campaign	Sept. 13-Oct. 11
Bible Emphasis Day	September 20
IMV Pathfinder Day	September 27
Thirteenth Sabbath Offering (Far Eastern Division)	September 27
Neighborhood Evangelism	October 4

## Of Writers, Articles, and Miscellany...

R. Curtis Barger, associate Sabbath school secretary of the General Conference, writes on a topic of vital interest to the church as a whole—the salvation of young people within the church. “We Will Go With Our Young” (page 2) was the request (or was it a promise?) that the children of Israel made to Pharaoh when they wanted to leave for Canaan. Elder Barger uses the text as a springboard into modern applications of “going with our children.”

A graduate of Union College in 1942, Elder Barger began his ministry in the Nebraska Conference, where he was ordained in 1946. He and his wife, Mary, went then to Hawaii, where he worked until 1955. The last two years there were spent in the Hawaiian Mission departmental work.

When he returned to the mainland he spent the next two years in the Central California Conference, serving as departmental secretary in three departments—Sabbath school, public relations, and radio-TV. His load was reduced in 1957 when he became Sabbath school secretary only.

At the General Conference session of 1962, Elder Barger accepted the call to his present position. In that capacity he is responsible for, among other assignments, the preparation of Sabbath school lessons and other materials for the junior and earliteen youth of the church.

The importance of accepting responsibility along with blessings is stressed by Sydney Allen this week in his article “Called to What?” (page 12). Dr. Allen is the educational product of La Sierra College, where he received his B.A.; Andrews University, where he did some graduate work; and the University of Nebraska, from which he was granted the Ph.D. in 1964.

After his college graduation he and his wife moved the usual number of times in connection with his ministerial internship in the Nevada-Utah Conference. He was ordained to the gospel ministry in 1954.

The three years following his ordination he was pastor at the Reno, Nevada, church, and then he accepted the call to be a Bible teacher at Union College. During the seven school years there he moved up to the position of associate professor in the Bible department.

Since 1964, Elder Allen and his family—the Allens have five children—have been working at Philippine Union College in Manila, where he is dean of the school of theology.

His byline is becoming more familiar.



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the Review editors.

### CHINA CHAOS CONTINUES

NEW YORK—Pearl S. Buck, famous American author on China, has voiced belief that a thousand years of Chinese national life “must prevail over the few short years of Communist dictatorship.”

The Nobel prize laureate said, “The China we view today is far from stable.” She doubted that the “chaotic post-revolutionary stage” would soon be replaced by stability.

### SCHOOL IN GHETTO AREA

NEWARK, N.J.—An accredited, experimental junior high school is slated to open in a Newark ghetto area next September, sponsored by the Dominican Sisters of Caldwell. Aimed to serve the city’s educationally disadvantaged, the program will be called “Project Link.” It will serve about 125 junior high students, tuition free.

### CONSTITUTIONALITY OF CHAPLAINS

LANSING, MICHIGAN—A court suit testing the constitutionality of military chaplains is a distinct possibility, according to Dr. Karl Justus, executive director of the Military Chaplains Association, Washington, D.C.

### “LUKEWARM RELIGIOSITY”

LOS ANGELES—Only 25 per cent of those persons having a Greek Orthodox heritage in America belong to an organized church, the primate of Greek Orthodox in the Western Hemisphere said here.

Archbishop Iakovos of the Archdiocese of North and South America complained of “lukewarm religiosity” in remarks before the spring meeting of the archdiocesan council.

### WARNING AGAINST “NEW MORALITY”

EDINBURGH—A world of new morality in which society is God and might is right was envisaged and warned against when the General Assembly of the Free Church of Scotland, one of the country’s smaller Presbyterian denominations, opened here.

### VISIT TO U.S.S.R. BAPTISTS

GENEVA—A five-member delegation reported here on the first official World Council of Churches visit to the Union of Evangelical Christian-Baptists in the Soviet Union.

The ten-day trip covered Baptist communities in Moscow, Kiev, Minsk, Rega, and Tallin. The union has been a WCC member since 1962. Visitors preached in churches, described as crowded, in each city and met with local leaders. There were also sessions with members of the council of the Baptist Union in Moscow. Discussion focused on questions of church unity and problems involved in ministerial training.

## Review and Herald

In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW AND HERALD*. Its editorial objective remains unchanged—to preach “the everlasting gospel” in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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# Annual Oakwood Offering Will Complete Dorm

Oakwood College, situated five miles from the center of northern Alabama's most important city, Huntsville, is engaged in a long-awaited program of improving its physical facilities in order to be able to bring superior educational opportunities to the youth of the church.

A new men's dormitory is now in process of construction, thanks to the Regional Conferences and the General Conference. It should be ready to accommodate young men this fall. The Peterson Hall facility, now in use, is overcrowded. We must remember the need for funds to complete this new project on time; a generous offering from all North America will help assure success in this enterprise.

Oakwood College merits our support. For 73 years it has served the Church well and must be strengthened so it can continue to do so.

The 1969 offering for Oakwood College will be received in all the churches of North America on Sabbath, August 9.

W. P. BRADLEY

# Southern Union Bookmen Sell \$131,000 in One Week

During one recent week the leaders and literature evangelists in the Southern Union Conference worked 12,489 hours and sold \$130,888.18 worth of literature.

O. W. Mackey, publishing department secretary of the South Central Conference, made the highest record. He worked 71 hours and sold \$4,906.23 worth of literature. T. J. Jackson, assistant leader of the South Central Conference, sold \$4,050.55 in 68 hours.

D. A. McADAMS

# Two Ordinations Result in Firsts for SDA's

Two denominational firsts occurred recently when two men were ordained to the ministry. One became the first deaf minister, the other was the first Navajo Indian minister. Arthur W. Griffith, who pastors a congregation in Portland, Oregon, was ordained July 4 at the Oregon camp. His influence is felt throughout the Northwest by means of a mimeographed paper he sends to more than 400 people. He has recently assisted in making 12 evangelistic films for the deaf, using the sign language. Participating in the ceremony were George Vandeman and Roland Hegstad, of the General Conference, and E. R. Walde, president of the North Pacific Union. One of Elder Griffith's hearing sons interpreted for him in sign language.

To serve the 600,000 deaf in the North American Division, the Adventist Church has only three other ministers, located in Washington, D.C., and Oakland and Los Angeles, California. All three of these are hearing ministers. Elder Griffith and his wife are both deaf, and in addition to

their three hearing sons (one of whom is also a minister to the deaf) they have a deaf teen-aged daughter.

On June 6, Tom Holiday, a Navajo Indian, was ordained. D. E. Dirksen, president of the Nevada-Utah Conference, and W. D. Walton, secretary of the Pacific Union, officiated.

This new pastor came under the influence of Adventism through the Monument Valley Hospital and the Bible studies given him by Alice Mason, wife of the medical director. For several years he has served as translator for those speaking in English to the Navajo congregations.

CARIS H. LAUDA

# World Investment Returns \$271,000 Higher Than 1967

Sabbath School Investment for the world field during 1968 amounted to \$2,131,317.52, a gain of \$271,172.29 over 1967.

The North American Division raised a large portion of this amount. The following conferences averaged \$6 or more.

	Per Capita	Total
Alaska Mission	\$13.14	\$ 11,148
Potomac	10.27	120,548
Idaho	8.47	24,912
Montana	8.13	19,869
Hawaiian Mission	7.78	18,678
North Dakota	7.18	9,930
Chesapeake	6.99	30,315
South Dakota	6.78	11,412
Upper Columbia	6.78	79,787
British Columbia	6.65	28,082
Minnesota	6.54	30,432
Carolina	6.53	33,991
Oregon	6.36	116,678
Nebraska	6.01	31,902

Conferences that contributed the largest totals are Potomac, \$120,548; Oregon, \$116,678; Northern California, \$113,183; Central California, \$89,991; Upper Columbia, \$79,787; Michigan, \$77,514; Southern California, \$76,795; Southeastern California, \$68,274; Florida, \$50,978.

The North Pacific Union and the Northern Union led the unions in per capita. The North Pacific Union raised \$301,519, a per capita of \$6.71, and the Northern Union raised \$79,198, a per capita of \$6.25. Two other unions topped the \$5 per capita mark—Columbia and Canadian. The Pacific Union raised the largest total, \$392,617.

We anticipate that 1969 will be an even better year. G. R. NASH

# Vincent Hill School Closes After 58 Years

The Vincent Hill School, in Mussoorie, India, closed its doors as of June 30, 1969. Since 1911 this institution has served the educational needs of our English-speaking children, and especially those of overseas personnel.

For several years now it has been getting increasingly difficult to secure visas for teacher replacements. In wrestling with this problem, as well as the problem of enrollment, the board after much prayerful consideration and deliberation reached the decision that the operation of the school would have to cease. This Adventist school has had a fine reputation

and has served well the needs of the Southern Asia Division.

In anticipation of this closing, arrangements were made with the Far Eastern Division for an expansion of the Far Eastern Academy to enable the youth who would ordinarily attend Vincent Hill to continue their education in Singapore.

CHARLES B. HIRSCH

# Arkansas-Louisiana Members Raise \$70,000 at Camps

At the Arkansas-Louisiana camp meetings held in Baton Rouge, Louisiana, and Gentry, Arkansas, more than \$10,000 was pledged for the work of the mission program. A total of \$58,129.67 was given and pledged for evangelism throughout the conference during the coming year. The ministers, pastors, and colporteurs alone pledged \$6,000.

This conference also has one of the largest per capita *Liberty* magazine subscription lists of the conferences in North America and is leading the union in literature sales and Bible studies.

Ozak Academy has been completely transformed from the days 26 years ago when Mrs. Hackett and I used to visit it.

Frank Sherrill, president, and P. I. Nosworthy, secretary-treasurer, are leading a zealous group of young workers in this conference.

W. J. HACKETT

# IN BRIEF

► **Deaths:** B. A. Scherr, a former departmental secretary in conferences of the Northern and Central unions, July 6, at Denver, Colorado; Orestes Hector Maxson, former secretary-treasurer in South American conferences and manager of River Plate Sanitarium, July 8, at Jefferson, Texas; C. E. Kriehoff, pioneer worker in Chile, July 13, at Entre Rios, Argentina; J. B. Douglas, Jr., publishing secretary, Texas Conference, July 16, Longview, Texas, as the result of a car accident.

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